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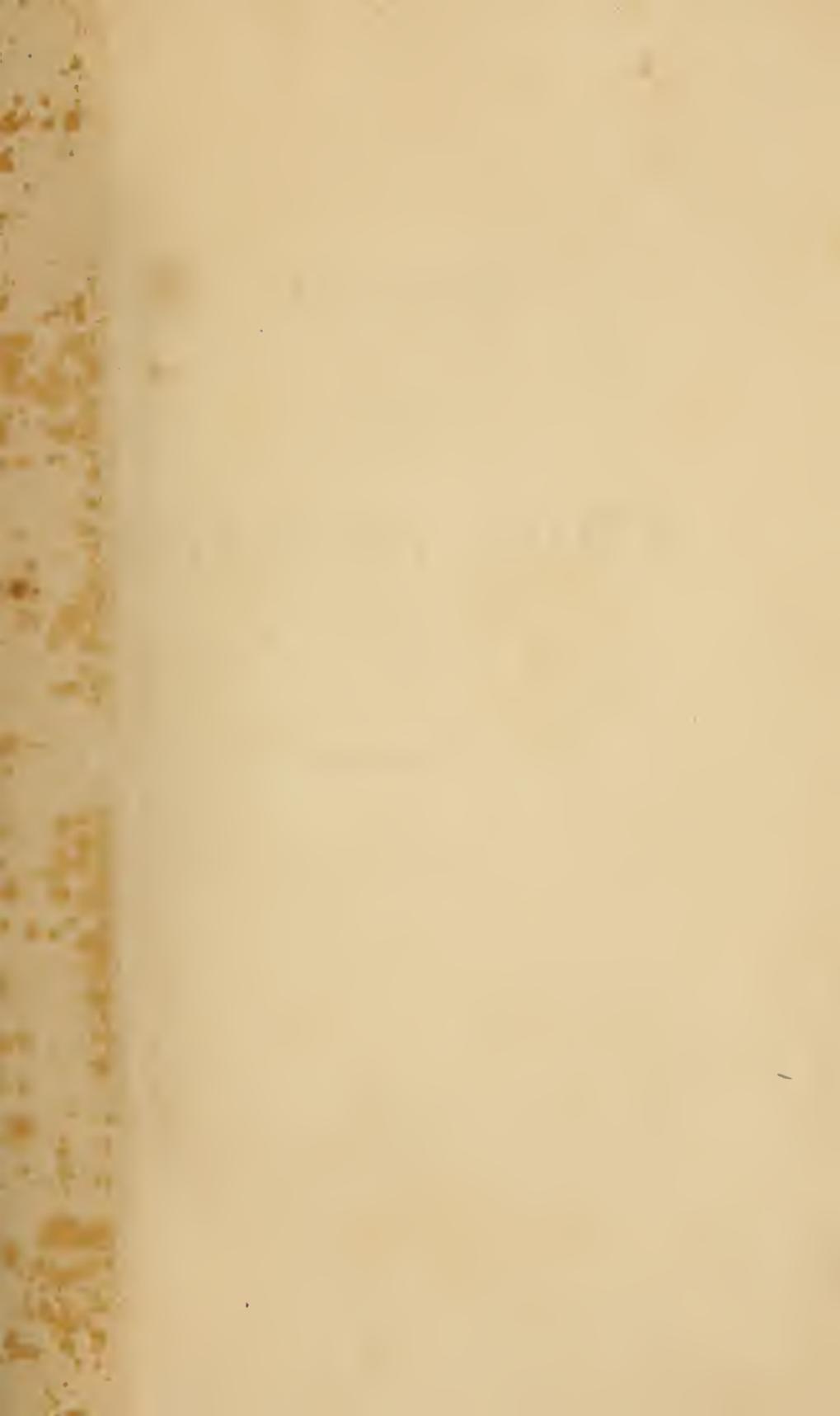
ROXBURY



C.M. Seaver - 1882

from New L. Payne







THE

HISTORY

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ROXBURY TOWN.

BY CHARLES M. ELLIS.
II

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PART I.

THE EARLY HISTORY OF THE TOWN.

NOTICE.

Another volume will complete the history of the Town, down to the date of the City Charter. The object has been, in this, to give the Early History. But no distinct line of division can be drawn. Much matter has necessarily been reserved for the appendix which will be added to the second part. The plan of the work has been, in order to secure for it the only merits such an one can ever have, accuracy and completeness. The materials that exist for gaining these ends are so much scattered, they are so often found where no one could have supposed they existed, that no diligence could ferret them out; but they are gladly furnished when it is known that use can be made of them. Since the last pages of the manuscript were sent to press, I have to acknowledge the receipt of several valuable communications. Any such is a great favor. It is my hope that all who can procure me access to materials that will aid in completing or correcting the account of the Town, will do so, so that the ends of this work will be secured.

C. M. ELLIS.

January 8, 1848.



HISTORY OF ROXBURY,

CHAPTER I.

Introduction.—Sources of the History of the Town.

The object of a town history is to gather up and record family, local, village details. Part are those of every day life. Part belong to general history, but are so minute or multitudinous as to escape its grasp. Yet all history is made up of these, and each, and the group of each town, may illustrate it, as the life of each man will give some insight into the spirit of his time. There is an interest attached to these accounts of small places, of the same sort as that which is excited by the biography of an individual. We like to know the motives, reasons and method of a man's action, as every child wishes to see a watch opened. In general men care less for the result, however great, than for the petty moving causes in operation. And the idea that each man is a wheel in the great machine, weighs more with men than they think. But, after all, the chief interest attached to these matters is of a very different sort, and, if this were the place,

it might be shown to be somewhat rational and not altogether useless, apart from all historical speculation. We love to know the origin of those we spring from, what they did, how they dressed, labored and worshipped. Most men have local attachment so strong that it invests some spot, endeared by association, with controlling interest. The old church, the old homestead, the old school, or something of the sort, bring back dear recollections to every man, and he will find pleasure in all that relates thereto.

I have endeavored to collect here such facts as may gratify these natural feelings, and such as may illustrate history, without pretending to assume its dignity, or be more than the incidents in the life of a little town.

There is in the town, in the records and papers of the town, church and school, much new matter, though they are very meagre in many respects. The Town Records for the first few years are imperfect. They begin with a half obliterated and worn out memorandum of four lines, about the garrison, of a date seventeen years after the settlement, (1647.) Then follows a memorandum of the choice of the Captain, Lieut. and three brethren to "order town affairs," and an order for an allotment of lands and salaries without any date—then a vote appointing a committee to repair the church and also assessors, then a vote conferring powers somewhat plenary, viz: that "these men shall have for ye present year, full power to make and execute such orders as they in their apprehension shall think to be conducive to the good of the town"—then a much mutilated page about dig-

ging "rocks" and stones out of the highway—then a meeting at brother Johnsons, about the Synod's act—then some old scraps from the fire act laying a fine of 8 and 12 pence on such as have not ladders to give ready passage to the tops of the houses in case of fire. These are all, down to the year 1652.

From that time the records have been regularly kept. The earlier ones however are meagre and imperfect. The earliest have no attestation. Then down to 1666, they are attested by the five men. In 1666 a Town clerk was first chosen, but he merely wrote the records without attesting them. The first signature by the clerk is that of Edward Dorr in 1717.

There is a tradition that the old records of the town were a long while ago burned up, or else destroyed in the revolution. The dates have got a little confused. But so it is that in the lapse of few generations, it has become uncertain whether this event was seventy years or two centuries ago. One tradition is that the first records of the town were burnt when the second meeting house was burnt down. Men expressed a doubt, in speaking of it, whether they were ever destroyed. But I think it quite certain that the earliest records were destroyed by fire, in 1645.

Under the date of 1652 there is entry which can be partially decyphered although the edges are gone.

"The towne booke wherein most mens lands being wrote—
Gods providence being burned thereby much dammedg may—
to—
all men, to prevent dammedg as aforesayd—
dered by the town of Roxbury that there shall be five—

be chosen to do their best in order to set down———
land given them by the town or that may belong———
thence other ways to make returne unto ye towne———
three month, as far as this may be accomplished for the———
——of dammedg as aforesayd & alsoe to record hie ways and
other towne privileges. 17 of 11 mo 1652."

The Transcript, as it is called, was finished and certified in 1654.

In Eliot's petition to the General Court June 20, 1669, for a renewal and confirmation of the school charter, it is recited that "our first book and charter were burned in ye burning of John Johnsons house and by reason of the death of sundry of the donors and the alienation of the tenements we are under this defect that some of the names of the donors are not unto this 2d book personally which were to the first."

The second book and agreement are still preserved and bear date "the last of August 1645."

In John Eliot's diary [which will be referred to] is this record, viz :

"1645. Toward ye end of ye 1st month (called March) there happened, by God's providence a very dreadful fire in Roxbury streete. None knoweth how it was kindled, but being a fierce wind it suddenly prevailed. And in this man's house was a good part of ye county magazine of powder of 17 or 18 barrels which made ye people that none durst come to save ye house or goods till it was blown up & by that time ye fire had taken ye barns & outhouses (which were many & great) so that none were saved. In this fire were strong observations of God's providence, to ye neighbours and towne, for ye wind at

first stood to carry ye fire to other howses but suddenly turned it from all other howses only carrying it to ye out houses & barns thereby.

And it was a fierce wind & thereby drove ye element back from ye neighbors howses which in a calm time would, by ye great heate have been set on fire.

But above all ye preservation of all people from hurt & other howses from fire at ye blowing up of ye powder, many living in great danger yet none hurt & sundry howses set on fire by ye blow, but all quenched, thro God's mercy in christ."

Considering therefore that the early records were all kept for one body, that those of the school, and those having the records of lands were both burned and that the Town Records prior to the time of this fire are not in existence, there can be little doubt that they were also burnt up. Probably the "old Towne Booke" named in the note respecting the Transcript, contained the whole respecting titles, the schoole and the towne, and the petition some twenty years after the fire was caused by some question arising respecting the charter or the agreement of the school.

The "*Ancient Transcript*" is an ancient book which contains a list of the lands owned by the respective inhabitants. This record is of great value in tracing the titles of individuals. The present book is probably not the first but a copy made about 1666 to 1670 by Goodman Denison.

At the end of this volume is what appears to have been part of another older book bound up with it, in

which is a memorandum that it was "bought in 1639 & paid for by Vote of Town, sower shillings for entry therein of weighty business."

I discovered one loose leaf in this volume, of great interest. A particular account of this leaf will be given in another connection. The Town Register of births, marriages and deaths, seems to have been copied up to 1654 in one hand. Very likely by Mr. Dudley. From 1690 to 1706, entries have also been copied into this volume from small paper books kept by the clerk.

There is a volume kept by the clergyman of the first church which, in its strange medley, has records of interest. It has often been referred to. It is valuable for its records of matters belonging to town and family histories. It contains a receipt for making ink—an anagram on Mrs. Tomson—Harvard memorial—laws as to fashions, particularly the long hair which was an abomination to round heads—certain propositions concerning church membership, baptism, &c.—a list of church members from the formation of the church to 1775—a record of the baptisms and deaths from 1644 to 1750—a diary from 1642 to 1677—a record of the pastors of the church, and some parish votes and donations.

The list of church members seems to have been made sometime after the formation of the church. I should judge not far from 1650. Besides the dates, this record contains facts concerning the families of the first settlers and in many instances accounts of their characters.

It is said that *all* the ancient records were burned,

and that the inhabitants afterwards came together and gave in an account of their families, the births, marriages and deaths, as fully as they could, and handed in the description of their lands for the Transcript. The absence of any books prior to the date of the fire, and the mode in which the oldest records are made up confirm the tradition. A gentleman of Roxbury, distinguished for his antiquarian tastes, remembers to have read this account in an anniversary sermon preached by the first Mr. Walter, who must have known many of the first settlers. I have not been able to find any copy of this sermon.

The diary notes the chief events of the day, very much after the style of the remarkable events in some of our almanacs. Some of it is trifling, but it is valuable for verifying dates, and chiefly so as illustrating the character of John Eliot.

The records of the several later parishes and of the schools contain much that is interesting.

Besides the various records there are many old papers still preserved by members of the older families of the town, deeds, wills, letters and documents of one sort and another. Most of these have been found in old chests in the midst of garret dust and lumber. No doubt many such have been destroyed as cumbersome rubbish. Few care for these mementos of early days. But some preserve them, and I am indebted to many for rendering me valuable facilities from such materials for this work. I am especially indebted to a few, who take an interest in such matters, and who have raked, out of these old heaps, things worth preserving.

CHAPTER II.

The first Settlement.

The first settlement of Roxbury was in 1630. It is possible that some straggling pioneers of the whites may have been here before. There is no record of any known. The fact that the emigrants of 1630, on their arrival, found settlers scattered about the bay, "some at Dorchester and some on the other side of the River Charles," that some spots in Roxbury would be likely to be chosen quite as soon as the spots that are known to have been inhabited by whites, and that the colonists would not have been likely to try to prepare for their first winter in a spot where there was no sign of a hut or clearing, this alone leads me to say it is possible that there may have been some squatters here before them. The town dates, however, from 1630. Most of its settlers arrived within a few years from that time. The first came from England with Winthrop with those who came over when the Massachusetts charter was brought over, and a home trading company formed into a foreign provincial government. Some of them were signers of the Cambridge agreement of August 26, 1629. That simple writing imported more than

they dreamed, and may now illustrate their character.

"Upon due consideration of the state of the Plantation now in hand for New England, wherein we, whose names are hereunto subscribed, have engaged ourselves, and having weighed the greatness of the work in regard of the consequence, God's glory and the Church's good, as also in regard of the difficulties and discouragements which in all probabilities must be forecast upon the prosecution of this business; considering withal, that this whole adventure grows upon the joint confidence we have in each other's fidelity and resolution herein, so as no man of us would have adventured without assurance of the rest; now for the better encouragement of ourselves and others that shall join with us in this action, and to the end that every man may without scruple dispose of his estate and affairs as may best fit his preparation for this voyage; it is fully and faithfully agreed amongst us, and every of us doth hereby freely and sincerely promise and bind himself, on the word of a christian, and in the presence of God, who is the searcher of all hearts, that we will so really endeavour the prosecution of this work, as by God's assistance, we will be ready in our persons, and with such of our several families as are to go with us, and such provision as we are able conveniently to furnish ourselves withal, to embark for the said plantation by the first of March next, at such port or ports of this land as shall be agreed upon by the Company, to the end to pass the seas (under God's protection) to inhabit and continue in New England: Provided always, that before the last of September next, the whole government, together with the patent for the said plantation, be first, by an order of Court, legally transferred and established to remain with us and others which shall inhabit upon the said Plantation, and provided also, that if any shall be hindered by any such just and inevitable let or other cause, to be allowed by three parts of four of these whose names are hereunto subscribed, then such persons, for such times, and during such lets to be discharged from this bond. And we do further promise, every one for himself, that shall fail to be ready through his own default by the day appointed, to pay

for every day's default the sum of £3, to the use of the rest of the company who shall be ready by the same day and time.

This was done by order of Court, the 29th of August, 1629.

Richard Saltonstall,	Thomas Sharpe,
Thomas Dudley,	Increase Nowell,
William Vassall,	John Winthrop,
Nicholas West,	William Pynchon,
Isaac Johnson,	Kellam Browne,
John Humfrey,	William Colbron.

The exact date of the arrival of the first settlers of Roxbury is not known. A large number of vessels came out in 1630. The first arrived in May, and the arrivals continued till the fall of the year. The trials of that season fell heavy. "We found the colony in a sad and unexpected condition," says Thomas Dudley, "above eighty of them being dead the winter before; and many of those alive weak and sick; all the corn and bread amongst them all hardly sufficient to feed them a fortnight." Contagious diseases seized on the emigrants on their voyage that year. When they arrived they were feeble, sick and dying daily of fevers and the scurvy. The exposure and hardships they were forced to endure after landing only multiplied their affliction. They were so weak that they could not carry their baggage to the place where they meant to build a fort and settle together. Having no time to deliberate, being forced to provide some shelter before the winter should surprise them, they dispersed themselves in small bands about the bay, to shift as best they might. One of these bands, whose head is said to have been William Pynchon chose a place midway between Dorchester and Boston, for their habitation, a spot two miles from Boston, which

they named Roxsbury and Rocksburie, or Rocks-brough, Roxbury. This was the origin of the town. It was probably in June 1630. The first birth recorded is July 10, 1630, John Crafts, son of Griffin Crafts.

William Pynchon is often spoken of as the founder of the town. He was one of the most influential men, and happened to be named first in the records of the members of the first church. But I see no reason why he should be called the *founder* of the place. In the records he is styled "one of the first foundation." There were many of as much weight as he, whether we regard wealth, character, authority or energy in the prosecution of the enterprise.

Besides Pynchon we know from the church records that Thomas Lambe, Robert Cole, William Chase, George Alcock, Mr. Francis Pynchon, and Thomas Rawlings were amongst those who came here in 1630, that, in 1631, there arrived Thomas Wakeman, John Carman, John Eliot, Valentine Prentice, Richard Lyman ;—

In 1632, John Leavins, Margery Hammond, Margaret Denison, Wm. Heath, Robert Gamlin, Thomas Woodforde, William Curtis, Ann Shelly, Rebecca Short, Mary Blatt, Wm. Hills, Robert Gamlin jr.—

In 1633, John Moody, Nicholas Parker, Philip Sherman, Thomas Willson, Joshua Hues, Thomas Hills, John Graves, Elizabeth Hinds, Elizabeth Ballard, Margaret Huntingdon ;—

In 1634, John Stow, Abraham Newell ;—

In 1635, John Ruggles, John Cheney ;—

In 1636, Edward Porter, William Vassale, John Roberts ;—

In 1637, Thomas Ruggles, William Chandler, Joseph Astwood.

There is “A Recorde of such as adjoyned themselves unto the fellowship of this Church of Christ at Roxborough; as also of such children as they had when they joyned and of such as were borne unto them under the holy covenant of this church, who are most properly the seede of this Church.”

This record, from the beginning till 1650 has the names of 301 members, the number of their children not being included. Most of the names have no date and the time of their arrival cannot be fixed.

From the interesting gleanings of Mr. Savage, we learn that the records in England give the names of some who “imbarqued” in the Hopewell, Master Wm. Burdick, in April 1635, viz. John Astwood, husbandman, aged 26—Jo. Ruggles, 10—Jo. Ruggles, shoemaker, 44—Barbarie Ruggles, uxor, 30—Jo. Ruggles, 2—Elizabeth Elliott, 8—Giles Payson, 26—Isaac Morris, 9—Jo. Bell, 13—Lawrence Whittemore, 63—Elizabeth Whittemore, 57—Isaac Disbrough, 18—Elizabeth Elliott, 30—Phillip Elliott, 2.

April 29th, in the Elizabeth & Ann, was Richard Goare, 17.

June 17, in the Abigail, came Richard Graves, 23.

In the Blessing, William Vassall, 42, Margaret Vassall.

In the James, in July, John Johnson, 26.

In the Hopewell, Sep. 11, Isack Heath, harness-

maker, 50—Elizabeth Heath, 40—Wm. Lyon, 14—Thos. Bull, 25—[? if not Bell.]

The dates of the arrivals for the first few years as given in the church book are very imperfect. There are many births recorded which show that various families arrived here which are not noticed. But I cannot follow them out here.

In the Ancient Transcript, there is a loose leaf, somewhat worn and obscure, but in tolerable preservation, written about the year 1639, at any rate, between 1638 and 1640, as appear from the names and hand writing. Being, by nearly ten years the oldest record in the Town Books, and containing an accurate and, no doubt, complete list of the inhabitants, it is here copied. It was after 1638 because James Astwood came then; and before 1640 because George Alcock died then.

"A note of ye estates and persons of ye inhabitants of Roxbury.

<i>Acres.</i>	<i>Persons.</i>	<i>Estate.</i>		
3 0 0	Edward Pason	1		
6 2 0	John Tatman	2	6 0 0	
7 <i>Obscure.</i>	John Stonnard	2	<i>Obscure.</i>	
6 "	Martin Stebbins	2	"	
7 "	Giles Pason	2	10 93 04	
6 2 0	Lawrence Whittemore	2	2 06 08	
10 <i>Obscure.</i>	Richard Peacock	3	8 00 00	
4 0 0	Edward Bugby	3	17 0 00	
11 <i>Obscure.</i>	John Levins	3	17 0 00	
<i>Obs.</i> 2 0	Edwn. Anderson	3	01 00 00	
10 00 00	Christopher Peake	3	06 08 00	
5 02 00	John Ruggles	2	4 13 00	
12 02 00	Richard Pepper	4	3 00 00	
12 <i>Obscure.</i>	Edward Rigges	4	<i>Obscure.</i>	

13	<i>Obscure.</i>	William Webb	4	2	<i>Obscure.</i>
13	"	Edward Bridge	4	2	"
12	"	Thomas Ruggles	4	1	15 00
14	"	Robert Seaver	4	17	06 00
12	"	Thomas Griggs	4	00	00 00
12	"	John Hall	4		<i>Obscure.</i>
12	"	John Trumble			"
17	2	John Barwell	5	17	10 04
15	"	Abraham How	5	01	00 "
15	"	John Mathew	5	01	00 00
15	2 0	John Bowles	5	07	10 00
15	2 0	Isaac Johnson	5	02	00 00
16	2 0	Ralph Hemingway	5	9	14 08
15	<i>Obscure.</i>	John Curteis	5	00	00 00
15	"	Arthur Cary	5	02	<i>Obscure.</i>
18	"	Thomas Waterman	6	01	16 08
20	"	Thomas Pigge	6	17	00 00
20	"	Samuel Finch	5	14	
22	"	Widow Hugbone	7	06	
12	"	Abrahain Newell	7	07	
22	"	Wm. Chandler	7	06	
21	2	Robert Gamblin	7	03	
21		John Perry	7		<i>Obscure.</i>
21		Abraham Smith	7		"
24	2	John Pettit	8		"
24	2	William Cheney	8		"
24		Samuel Chapin	8		"
25	2	William Perkins	8		"
25		Robert Williams	8		"
26		John Evans	8		"
27	2	Daniel Brewer	9		"
28		James Astwood	9		"
27		Edward Porter	9		"
28	2	John Miller	9		"
27		John Roberts	9		"
30		Griffin Crafts	10		"
37		John Watson	12		"
37		Thomas Lamb	12		"

39	John Eliot	13	<i>Obscure.</i>
39	William Curtiss	13	"
<i>Obscure — 00 acres.</i>			
	<i>Obscure.</i>	Thomas Bell	12 18 02 00
	"	George Holmes	13 10 00 00
	"	Samuel Hugborne	14 17 00 00
S1 0 0	William Park	15 1 10 00	
	John Johnson	15 12 06 08	
108	John Gore	15 16 00 00	
204	Isaac Morell	17 00 00 00	
242	George Alcock	20 3 00 00	
256	Elder Heath	21 18 03 04	
255	John Stow	21 02 17 04	
267	William Dennison	24 07 06 08	
298	Joseph Weld	23 03 15 00	
288	Joshua Hewes	24 00 00 00	
303	Philip Eliot	25 07 13 04	
333	Mr. Thomas Weld	26 01 43 00	
355	Mr. Thomas Dudley	26 10 00 00"	

Upon the other side of the foregoing list is the following :

— *Obscure* —

"Wm. Eliot	8 goats 5 kidds	Elder	12 goats 7 kidds
John Johnson	6 goats 4 kidds	Wm. Dennison	2 " 3 "
Isaac Morell	4 goats 3 kidds	John Stow	20 " 8 "
Mr. Sheafe	14 do. 10 kidds	John Levins	8 " 8 "
Edward Bugbee	6 goats 7 kidds	Thomas Waterman	7 goats obscure
John Bugby	2 goats 2 kidds	Thomas Freeman	3 —
Edward Sheffield	2 goats 1 kidd	Richard Peacock	1 " "
William Chandler	1 " 1 "	Dorothy	1 1 kidd

We, whose names are under written, have appointed John Burnell, to give 12d. appeace for goats & kidds out of which we did appoint him to pay Goodwife Burt for her boy ye full tyme that hee ded keepe the goats.

Isaac Heath
John Stow."

There are few of the families of the town, except the recent comers, who do not trace their descent from some of those whose names are here recorded. It has been remarked that no people can boast of more honorable descent than those of Massachusetts, and it is also recorded that "the Roxbury people were of the best that came."

The first year was one of severe toil, and hardship, and affliction almost unmitigated. Those who were alive at the end of the first summer were worn out when winter set in, either with disease or with the fatigue of making the first clearing and a hut for shelter. Food was scarce. The cold was intense. Dudley, one of the first and richest men in the Bay, had no table, and but a single room, and there he wrote to the countess of Lincoln the letter that is preserved, "on his knee in that sharp winter," with his family pressing to the fireside about him. Mrs. Alcock and Mrs. Pynelton died. They could, indeed, "almost say there was not a house where there was not one dead, and in some houses many." They held many fasts. It was a time of gloom. They did "enjoy little to be envied, but endured much to be pitied." But they came not to plant "for worldly ends" but "for spiritual." They did not repine. It was fortunate indeed for the Roxbury settlement that they were "not of the poorer sort." But nothing could save them from the hardships of the first season.

And to add to these, they were in constant danger from the natives. The position of the first settlement seems to have been chosen with a view to defence. Charges are frequently met with in the town records,

for the first few years, of sums paid for driving away Indians.

Roxbury was thought of the first year as a fit place to build a town. December 6th, 1630, the governor and assistants met there and agreed to build a town fortified on the neck between there and Boston, and they appointed a committee to make the necessary arrangements. But when the committee met there eight days later, they concluded not to build and one reason was that "there was no running waters and if there were any springs they would not suffice the town." They considered also that most had already built and if they settled here they would be forced to keep two families.

CHAPTER III.

The First Church in Roxbury.

The religious concerns of the people, were, of course, the first in importance. They had left the comforts of home, and chosen to risk life for their religious liberty. The first act of the emigrants on arriving in this country was the organization of a church. The chief bond of the people was, for a long time, their religious association. The first thought of each town was for the support of religious worship. In most towns the formation of a church and a town government were simultaneous, if not identical. It was probably because of the hardships of the Roxbury people that such was not the case here. But, for the first two years they had no church of their own. They were assessed for the support of the church at Charlestown. They joined themselves to the church at Dorchester, "until such time as God shall give them an opportunity to be a church amongst themselves," in the same way as the Muddy River (Brookline) people were, for many years, joined to their own.

The first church was gathered in 1632, in July. Thomas Welde was then "chosen and invested with the pastoral care."

John Eliot, now known as the apostle became their teacher in November of the same year.

The first church, and all that was connected with it, was to the people, the object of love and affection. They were so identified with it, that it would be unpardonable to omit some details which might, otherwise, seem trifling. Its complete history for a hundred years, would be the history of the town.

A meeting house was built very early. The exact date is not known. But at a town meeting in 1647, it was voted "that the meeting house be suddenly put in safe repaire, and the charges put in the constables rates." This is almost the earliest record of any town doings. The first house stood in nearly the same spot where Dr. Putnam's now stands. It was a building poorer than any decent barn now in the place. It was not shingled without, nor plastered within. It had no galleries, pews, or spire. The people sat on plain benches without any appointed places. The men and the women's seats were on opposite sides of the house. It was such as we sometimes see in frontier towns, or in the woods in the southern states, provided for the slaves of the neighboring plantations.

In 1654, the town voted to build two galleries in the meeting house and that the selectmen "see to it."

In 1656, the ends of the building were clapboarded.

In 1658, the town passed a vote "that ye meeting house be repaired, and for warmth and comfort, that ye house be shingled"—to build "two galleries with three seates," and that ye house "be plastered with-

in side with lime and haire, also, for setting out of ye house, that some pinacle, or other orniments be set upon each end of ye house and that ye bell be removed in some convenient place for ye benefit of ye towne," "always provided before this be done ye timbers of ye house be well searched that, if there be such defects as some think, our labor may not be in vaine."

In 1659, John Chamberlain (the first sexton noticed) was to have 50 shillings a year for ringing the bell and sweeping and £3 if he would "keep ye doore bowlted."

In 1665, there was complaint that several wanted convenient room to sit in the meeting house "to their edification by reason of the disturbance the boys made in the galleries," and the town desired the selectmen to advise with the elders about removing the boys and building some other gallery, or making another "paire stayers" or doing any thing to remedy the evil.

In 1672 there was a "full towne meeting in consultation about repairing of meeting house" and after much debate "with love and condescendency one to another," they voted to build a new house not more than ten rods from the old one. The Muddy River people contributed, towards building the new church, 10*l. 5sh.*

In 1698, it appears from the records of Brookline, the Roxbury people agreed to permit the people of Muddy River to worship at their house, and to bear one-fifth of the expense, which was £6 4*sh.* and a

meeting, at the Flower-de-luce, kept by Mr. Ruggles, was called to settle that business.

"A list of the names and sums of our Brethren & Neighbors of Muddy river that they contribute towards the erecting of a new meeting house in Roxbury.

	Sums.	£	sh.	d.
Thomas Gardner	10	00	00	
John White, Jr.	10	00		
Peter Aspinwall	7			
John Sharpe, Jr.	5			
Thomas Boistan	5			
Richard Wolford	1	10		
Andrew Gardner	5			
Joseph White	3			
Moises Crafts	2			
Clement Corban	1	10		
John Evens	00	15		
John Accers	1	10		
John Winchester	3	00		
Robert Harrise	4	00		
John Harise	2	00		
Benjamin Child	2	00		
Denman Meriam	1	00		
John Clarke	3	00		
Edward Mills	00	10		
James Clarke	1	10		
Edward Devotion	5	00		
Henry Stevens	5	00		
John Parker	1	10		
Edward Keebe	1	10		
Goodwife Keebe	00	10		
Mrs. Mather & } James Rementon }	07	00		
Thomas Woodward	00	10		
Goodman Winchester	7	00		
Samuel Dunkin	1	10		
		<hr/>		
		£104	05	00

They had a *raising*, and the bill of expenses and provisions was £20, 15sh. 10d. £9, 5s. to hands for etceteras!

In 1673, by request of inhabitants living remote,

leave was given to build nooning houses, for sabbath and other public days.

In 1693 is a grant for “pueing the meeting house” giving “liberty to build pues around the meeting house except where the boys do sit, upon the charge of those who desire the same, to have consent of the committee, & this only to be granted to meet persons for them to enjoy, & they & their familyes to fill the pews or else the committee to do it for them, the use of this grant being to save room & not to lose it, but if any dye, the pews to return to the town & no one to sell.” The locality of the pews is recorded. Behind Mrs. Denison’s seat, and ranging with Mr. Walters pew was Palsgrave Alcocks. The remainder of that corner was cut up into two pews, one for Jas. Bailey and one for Capt. Saunders, the one having the innermost to pass through the other. Capt. Timo. Stevens built his next the door at the South end on the right hand, and John Howard between that and the stairs to the women’s gallery. Eben Pierpont’s was on the right, coming in at the front door, and Jos. Gardner’s between that and the men’s gallery stairs. Opposite those was Saml. Ruggles. On the left of the North door was Edward Dor’s, and between that and the stairs to the men’s gallery, was Edward Weld’s. John Gores’ was by the pulpit stairs.

But I cannot dwell longer on these matters. If any one would see the watchful care, and the attachment of the people for the church, let him read the letters and instructions concerning selling the old bell and buying a new one.

It is not known whether the people of Roxbury were called together for church service by beat of drum, as in other towns, before they had a bell.

The order of exercises at Church were first a prayer by the Pastor; then the reading and expounding of scripture by the Teacher; then the singing of a Psalm, which was dictated or *lined* by the Ruling Elder; after that the Pastor preached a sermon or made an extemporaneous exhortation. The services concluded with prayer and a blessing from the Teacher. The distinction made between the office of Pastor and Teacher in Roxbury, and generally observed, was not universally adopted.

In the first organization of a Church the procedure was thus: "one of the Church messengers of foraine Churches examined and tried the men to be moulded into a Church, discerned their faith and re-pentance, and their covenant being before ready made, written, subscribed, and read and acknowledged, hee discerned and pronounced them to be a true Church of Christ," &c. "So did Master Weld at the founding of Weymouth Church."

Church members and officers were elected. The custom was to have strict personal examination. At the formation of the Indian Church a long examination was had in public in the Church at Roxbury which is still preserved. It was always rigid.

Ordination was by imposition of hands, by ministers, if there. If there were none, "then two or three of good report, tho' not of the Ministry, did, by appointment of the Church, lay hands on them." The right hand of fellowship was either given by one

in the name of all, or else the several delegates of the Churches each took the hand of him, to whom, by this rite they pledged the faith of christian brotherhood.

The salary provided by the town in 1649-50, for Mr. Eliot was £60. By the same vote £50 was assessed for Mr. Davenport. This indicates that such a person was engaged in the Church after Mr. Weld left, before Mr. Danforth was ordained. But it may have been for the school or the fort. In 1652, £120 was assessed, to be equally divided between Mr. Eliot and Mr. Danforth. In 1718, they gave to Mr. Nehemiah Walter £100, and to his son Thomas £80, and also voted £100 towards his settlement.

In 1674, 6th, 10th month, is the first record of a sabbath school. "This day we restored a primitive practice for ye training up of our youth," and then reciting "1st that the male youth, (in fitting season) stey, every sabbath, after morning exercise, and the elders examine their remembrance in every part of the catechism. 2d, that the female youth should also meet in one place and their elders examine their remembrance in the catechism, and whatever else may convene."

The following will show what were the most important matters, in those early days, in the colony and in the town.

"Certain Propositions agreed upon and voted in ye Church ye 21th of S m. 1658.

Infants, either of whose immediate parents are in Church covenant, do confederate in their parents & therefore are members of ye Church and ye Church ought to take care that they be duly in-

structed ,in the grounds of religion, & be trained up under ye tuition of ordinances. Gen. 17, 7—Deut. 29, 12, 13—1 Cor. 7 14—Gen. 18, 19—Ps. 78, 5, 6—Eph. 64."

There were four others, which are too long to be inserted here. The vote passed in these words :

"Upon many agitations amongst ourselves, upon much advice and counsel and especially that of the first synod at Cambridge, (1647) and the late Council at Boston, (1657) after more than ten years time of consideration about those points in hand, Wee the Church of Roxbury are at last come up to the resolution, that wee judge in our consciences, yt those 5 propositions are agreeable to ye truth of God and rules which we are to walk by."

The other propositions were—that it was the duty of all the seede of the Church as soon as they should come to years of discretion to own the covenant made in their parents. That the children of members should be entitled to baptism. That those who had owned the covenant, must, before being admitted to full communions the Lord's supper and voting, make public confession, and in case of unreasonable refusal, they should be cut off from the Church.

Nearly a hundred years later some of these questions taxed a mind like that of Jonathan Edwards.

The following list contains the names of all who were admitted to the first Church before 1650, and whose names do not occur in the ancient list of inhabitants. Some of these remained, and were well known citizens of the town, where their descendants still live. Of others no trace can be found, but the simple name on the Church records. Such particulars as can be gleaned concerning the residence of those who removed, are added to a few of the names,

as these are important chiefly in genealogical researches.

Jehu Burr, was a carpenter, and one of the first settlers of Springfield, with Pynchon.

Richard Bugby & his wife, Judith. Gregorie Baxter ; he went to Braintree.

Francis Smith.

Mr. Richard Dummer and his wife Mary.

William Talmadge and wife, went to "Linn."

Samuel Wakeman, went to Hartford.

John Coggshall and wife went to Rhode Island.

Thomas Offit and wife.

Thomas Goldthwait went to Salem.

Rebecca Short, came in 1632.

Abraham Pratt and Joanna, his wife.

Ann Shelly came in 1632, a maid servant. She married one Foxall of Scituate.

John Walker and wife went to Rhode Island.

Elizabeth Hinds married Alexander —— of Boston, 1633.

John Porter & Margaret, his wife.

Elizabeth Ballard, a maid servant, came in 1633, married Robert Seaver.

William Cornwell and his wife, Jane.

Samuell Basse, with Ann his wife, went to Braintree.

Philip Sherman, came in 1633. He married Sarah Odding, a daughter of John Porter's wife, became a familist, and removed to the Island.

Margaret Huntingdon came in

1638, and brought several children. Her husband died on the passage of small pox.

Jasper Rawlings and Joann, his wife.

Thomas Hale married Jane Lord in 1640 and went to Hartford, Conn.

— Hues, a maid servant.

John Cumption.

— Freeborne.

Robert Potter and Isabel, his wife. Walter Disborough and his wife.

Elizabeth Howard, a maid servant.

Elizabeth Bowis.

Edward Paison.

Nicholas Baker.

William Webb and his wife.

Elizabeth Wise, widow.

Adam Mott and Sarah, his wife, Hingham. A tailor of this name came in 1635, in the Defence.

Richard Carder.

John Astwood and his wife went to Milford, Conn.

Jasper Gun.

Thomas Bircharde and his wife, came in the Truelove, 1635.

Mary Norrice, a maid, daughter of Edward Norrice of Salem.

Henry Bull. He came out in the James in 1635, became a familist and went to the Island.

James How and his wife.

Mary Swaine. She lived afterwards at New Haven, Conn.

Jane Ford. See Thos. Hale.

Phillis Pepper, maid servant.

Christian Spisor.

Rachel Write. She was a "maid servant" & married John Levins

Joanna Boyse, "a maide."	Philip Torie.
Thomas Mihill, Rowley.	Richard Woody, Jr.
— Greene, a widow.	Joan Atkins, a maid servant, married a Smith & went to Malden.
Thomas Robinson and Silene, his wife.	Hannah Roe, a maid servant of Mr. Gore.
Mrs. — Sheafe, a widow.	William Franklin, executed.
Mr. — Blackburne and his wife.	Henry Farnham.
George Kilborne, a man servant. He went to Rowley.	Ann Direton, a maid servant.
Dorothy Harbittle, a maid servant.	Thomas Gardner, Muddy River.
Ann Wallis, a maid servant.	Widow Gardner.
— Anderson.	John Stebbin and wife.
Thomas Bumsted, and his wife.— They were dismissed to Boston.	John Stonehard and his wife, Aun.
Allis —	Goodwife Farrar.
John Mayes and his wife.	Goodwife Read.
Lewis Jones.	Mary Heath.
Richard Woddy and his wife.	Robert Harris.
Thomas Baker.	John Turner.
William Lewis.	Edward Denison.
Mr. Hugh Pritchard and his wife.	Martha Metcalfe.
Edward White.	George Beard.
James Morgan.	Samuell Williams, aged 15 or 16 years.
Thomas Roberts, Exeter.	John Weld.
Edmund Sheffield, Braintree.	Mrs. Barker. "She came from Barbadoes for the Gospels sake."
John Woody.	Goodwife Patchin, "a poore old woman."
Thomas Reines, a man servant.	
Mary Turner, a maid servant.	
Richard Goard.	

Besides those named, some Indians joined the church. Nan, Egborn, and some others, are named in the records.

Nearly all those whose names occur in the list giving the property estates of the inhabitants were, as well as the foregoing, members of the first church. For nearly a hundred years, that was the only church and, in fact, the town. Few persons lived above the Plain. Most of the families are very old, and nearly all became connected by blood or marriage.

Quite a number of estates in the town have never passed out of the families of the first settlers.

The following is a List of the Ministers of the First Church.

First Church gathered in July,	. . . . .	1632.
Rev. Thomas Weld, "chosen & invested pastor" July,	. . . . .	1632.
Rev. John Eliot "ordained Teacher" Nov. 5,	. . . . .	1632.
Rev. Thomas Weld, left	. . . . .	1640.
Rev. Samuel Danforth, ordained Sept. 24,	. . . . .	1650.
Rev. Nehemiah Walter, ord. Oct. 17,	. . . . .	1658.
Rev. Thomas Walter, ord. Oct. 19,	. . . . .	1718.
Rev. Oliver Peabody, ord. Nov. 7,	. . . . .	1750.
Rev. Amos Adams, ord. Sept. 12,	. . . . .	1753.
Rev. Eliphalet Porter, ord. Oct. 2,	. . . . .	1782.
Rev. George Putnam, ord. July 7,	. . . . .	1830.

In 1706, Joseph Weld and forty-four others "at the West end of Roxbury towards Dedham, commonly called Jamaica End & Spring Street," presented to the General Court a petition reciting that they were "settled in an out-part of the town, at great distance from the meeting house and the great Travail and time in going & returning" &c., and praying to be made a separate precinct, embracing that part of the town lying between the line running across the town at the upper part of the plain and Dedham, including about fifty families, and to be freed from taxes for the old parish and for aid in building a house. The original, with the signatures of the inhabitants at the West end and the original orders of Court endorsed thereon, is still preserved in the hands of one of the families in town.

It was first proposed to set the house at Weedy Plain.

The first Church stood on the old Dedham road, on the part now called Walter street, near the old burying ground.

The third or Jamaica Plain parish, was not formed till more than fifty years afterwards.

The time when the first burial ground, at the corner of Washington and Eustis streets, was laid out is not known.

On the second page of the oldest Town Book is an agreement by "John Woody, constable," "to fence in ye buriall place, with a stone wall, and a douball gate of six or eight fett wide and to rigge it and to finde all stuf and stones."

In 1651, Thomas Alcock had liberty to feed "the buriall place, he fencing, and putting a gate and lock and two keys," &c.

In 1683, voted "that our Brethren at Jamaco have liberty to provide a covenant place for a berring place and ye towne in generall will bare the charge provided the selectmen doe judge the place covenant, and the aforesaid berring place if so provided shall be for any of the towne to bury their dead in if they please." The place was probably on the hill, near where the second Church stood.

In 1724, Captain Heath gave land for a burial place at the Plain.

In 1725, the first burial place was enlarged.

In 1673, the town chose a coffin-maker and digger of graves.

CHAPTER IV.

The Free Schoole in Roxburie.

The free school, also, which has always been so dear to the people of the Town, and has now become so well endowed, was established by the first settlers at an early day. The precise date of its foundation cannot be determined and is only fixed in the various accounts met with as prior to 1645. Dedham established a school in 1644 and appropriated 20*l.* a year to it, and Winthrop says that divers free schools were established about this time. In the will of Samuel Hugburne, under date of 1642, is this provision : “When Roxbury shall set up a free schoole in ye towne there shall ten shilling per annum out of ye necke of land and ten shilling per annum out of the house and house lot be paid unto it forever.”

The school was, therefore, founded after 1642.

Sometime between that time and August 1645, the inhabitants entered into an agreement for the support of a free school, which agreement was destroyed by fire, as will be seen by a petition afterwards presented to the general court.

In 1645, there was an agreement made, to supply the place of the old one, which is still preserved, in a little, old, parchment covered book which is tied up

like a scroll. It may now be regarded as the beginning of the free school. As it is of some importance, as well as an interesting curiosity, it is given at length.

"Whereas, the inhabitants of Roxburie, out of their religious care of posteritie, have taken into consideration how necessarie the education of theire children in literature will be to fitt them for publicke service bothe in Church and Commonwealthe in succeding ages, They, therefore, unanimously have consented and agreed to erect a free schoole in the said Town of Roxburic and to allow twenty pounds per annum to the Schoole master to be raised out of the messuages and part of the lands of the severall donors (Inhabitants of the said Town) in several proportions as hereafter followeth under theire hands. And for the well ordering thereof they have chosen and elected seven Feoffees who shall have power to put in or remove the schoolemaster, to see to the well ordering of the schoole and scholars to receive and pay the said Twenty pounds per annum to the schoolemaster and to dispose of any other gifte or giftes which hereafter may or shall be given for the advancement of learning & education of children. And if it happen that any one or more of the said feoffees to dye, or by removal out of the Towne, or excommunication to bee displayed, the said Donors hereafter expressed doe hereby covenant for themselves and for their heirs within the space of one month after such death or removall of any one or more of the feoffees to elect and choose other in their roome so that the number may be compleate. And if the said Donors or the greater parte of them doe neglect to make election within the time forelimited, then shall the surviving feoffees or the greater part of them, elect new feoffees in the roome or roomes of such as are dead or removed (as before) to fullfill the number of seven, and then their election shall bee of equal validity and force, as if it had been made by all or the greater number of the said Donors."

In consideration of the premises and that due provision may not bee wanting for the maintenance of the Schoolemaster for ever, the Donors hereafter expressed, for the severall proportions by them voluntarily undertaken & under written, Have given

and granted, & by these presents doe for themselves, their heires and Assignees, respectively hereby give and grant unto the present feoffees viz: Joseph Weld, John Johnson, John Roberts, Joshua Hews, Isaac Morrell, Thomas Lambe & their successors chosen as is aforesaid, the severall rents or summes hereafter expressed under their handes issuing & goeing for the of their severall Messuages lands & tenements in Roxburie, yearlye payable at or upon the last of September, by even portions: the first payment to begin the last of September in this present yeare. And the said Donors for themselves, their heires and Assignees do covenant and grant to and with the feoffees and their successors that if the said annuall rente or any parte thereof be arriere and unpayed for the space of twenty days next after the days appoynted for payment, that then and from thenceforth it shall be lawfull for and to the said feoffees and their successors unto the said messuages, Lands and premises of the partie or parties making default to enter and distraine and the said distresse then and there found to leade, drive and carry away, and the same to prize and sell for the payment of the said rents returning the overplus unto the owners and proprietors of the said houses and Lands. And further the said Donors doe for themselves, theire heires and Assignees covenant and grant to and with the feoffees aforesaid and their successors that if no sufficient distresse or distressed can be had or taken in the preinises according to the true intent and meaneing of this present deed, or if it shall happen that any — to bee made or replevic or replevins to be sued or obtained of or by reason of any distresse or distressed to bee taken by virtue of the presents as is aforesaid, that then and from thenceforth it shall & may bee lawfull for the said feoffees and their successors into the said Messuages, Lands & premises to enter and the same and every part thereof to have use and enjoy to the use of the Schoole and the rentes issues and proffits therof to receive and take, and the same to take and detaine and keepe to the use and behoofe of the schoole as is aforesaid, without any account makeing thereof unto the said Donors, their heirs or assignees and to use and to occupie the said houses, lands and premises to the use aforesaid untill such time as the said annuall rents or summes and every parte or parcell thereof with all arrearages and damages for non payment bee fully satis-

fied and paid unto the said ffeoffees their successors or assignees by the said Donors, their heires or assignees or any of them: of which said rentes or summes the said Donors every and singular of them have putt the said ffeoffees in full possession and seizin at the delivery hereof. And for the further ratification hereof, the said Donors become suitors to the honored General Court for the establishment hereof by their authority and power. Always provided that none of the Inhabitants of the said Towne of Roxburie that shall not joyne in this act with the rest of the Donors shall have any further benefit thereby than other strangers shall have who are no Inhabitantes. And lastly it is enacted by the said Donors that the ffeoffees and their successors shall from time to time be accountable unto the Court of Assistants and the Donors for the trust committed to them when at any time they shall be called thereunto and required. In witness whereof the said Donors aforesaid have hereunto subscribed their names and summes given yearly, the last day of August in the year of Our Lord 1645.

Mr. Thomas Dudley, for the house he dwells in	01	04	00
Captain Gookins, for the house he dwells in	01	00	00

[This was the great friend of Eliot, the one who aided him in the Indian work. He came from Virginia in 1644, and went to Cambridge in 1648.]

Mr. Thomas Welde	for his dwelling house	1	04	00
Mr. John Eliot	for his dwelling house	1	04	00
Captaine Joseph Weld	for his house	1	04	00
Mr. Hugh Prichard	for his house	1	04	00
Mr. Joshua Hewes	{ for his lot at the pond by Capt. Weld bein 18 acres in all }	00	16	00
Mr. John Gore	for his dwelling house	00	16	00
John Johnson	" "	00	13	00
Thomas Bell	" "	1	00	00
Wm. Park	" "	00	13	00
Isaac Morill	" "	00	12	00
Isaac Heath	" "	00	11	00
Thomas Lamb	" "	00	10	00
William Denison	" "	00	08	00
Phillip Elliott	" "	00	08	00

John Roberts	for his dwelling house	00	08	00
George Holmes	" "	00	08	00
Wm. Cheney	" "	00	08	00
John Watson	" "	00	08	00
Samuel Finch	" "	00	06	00
John Watson	for his lot at ye pond	00	04	00
Daniel Brewer	for his house	00	05	00
Isaac Johnson	" "	00	04	00
James Astwood	" "	00	04	00
John Bowles	" "	00	04	00
Griffin Crafts	" "	00	04	00
John Ruggles	" "	00	04	00
Robert Williams	" "	00	04	00
John Scarboro	" "	00	04	00
Giles Pason	" "	00	04	00
Richard Pepper	" "	00	04	00
Humphrey Johnson	" "	00	04	00
Richard Woody, senr.	" "	00	03	04
Richard Woody, scd.	" "	00	03	04
John Woody	" "	00	03	04
Abraham Newell	" "	00	03	04
John Stonnard	" "	00	03	04
Edward Pason	" "	00	03	04
Robert Seaver	" "	00	02	06
Robert Gamlin	" "	00	03	04
Thomas Gardner	" "	00	03	04
John Leavinz	" "	00	03	04
Edward Porter	" "	00	02	06
Christopher Peake	" "	00	02	06
Richard Peacock	" "	00	02	00
Ffrancis Smith	" "	00	02	00
Thomas Ruggles, widow	" "	00	02	00
John Mays	" "	00	02	00
Ralph Hemingway	" "	00	02	00
Edward Bridge	" "	00	02	00
Abraham Howe	" "	00	02	00
Edwin Anderson	" "	00	02	00
Arthur Garey	" "	00	02	00

Edward Bugby	for his house	00	02	00
Edward White	" "	00	02	00
Robert Pepper	" "	00	02	00
William Lewis	" "	00	02	00
Martin Stebbin	" "	00	02	00
John Stebbin	" "	00	02	00
Jeremiah Cesworth	" "	00	02	00
Robert Prentice	" "	00	02	00
Lewis Jones	" "	00	04	00

It is agreed by all such of the inhabitants of Roxbury as have or shall subscribe their names to this booke for themselves severally and their severall & respective heires and executors that not only their houses, but also their yarde, orchards, gardenings, outhouses and homesteads shall be and are hereby bounde and be made lyable to and for the severall yearly somes and rente before or hereafter in this booke mentioned to be paid by every of them dated the xxviii th day December 1646.

Tho. Dudley	William Cheney
Tho. Weld	Richard Pepper
John Eliot	Edwin Anderson
Isaac Heath	Giles Payson
Hugh Prichard	Humphrey Johnson
John Johnson	Edward Porter
William Parke	Isaac Johnson
John Roberts	Thomas Gardner

The following notes occur in the agreement, viz:

Under Capt. Gookin's name,

"When Capt. Gookins leases the house he dwells in then the following inhabitants — obs — who shall possess the lot adjoining thereto are to pay two shillings yearly and the possessors of the neck late Samuel Hugburnes are to pay the other ten shillings yearly."

Opposite Thos. Welde's name,

"Although the name of Mr. Thos. Welde our reverend pastor be not sett down, only Mr. Eliot hath subscribed to both Mr. Weld's gift and his own, the reason is because Mr. Weld being in England gave orders and power to Mr. Eliot so to do and his son who doth inherit his lands in Roxbury doth say that he is fully satisfied in it because Mr. Eliot did show him his father's letters wherein he gave him power so to do, to these expressions of Mr. Tho. Weld the son of our reverend pastor, we testified by our hands.

WILLIAM PARKS,
JOHN BOWLS."

Under Thos. Bell's name,

"Mr. Bell at request of Mr. Eliot hath (obs.) gived power to (obs.) & we (obs.) Eliot to make the sum of his donation upon his farm the sum of twenty shillings (witness) his letter dated 22 of the third month 1669 this is 20 shill. pr. annum. We, the feoffees saw this letter & by our names we certify the same that he giveth 20 pr. annum."

Such was the origin of what is now the Roxbury High School.

The school rents created by these agreements were collected the next year. And for about a hundred years afterwards rent was collected by virtue of these agreements, though the amount was afterwards reduced one half by general consent. The first charter did not free the signers of the original instrument from their obligations under them. No trace has yet been found of any act or agreement by which the various estates in town are exempted from payment of School rent. The author of a sketch of the history of this school published in 1826, who was a teacher of the school, says, "how or in what manner the lands originally subjected to this tribute, became exempted from the payment of the tax or whether they are in fact legally exempted will remain matter of uncertainty until further papers shall be found, as the want of boundaries and descriptions prevent all knowledge of the estates subjected to the payment." In a very full manuscript account of the school, written by a very accurate man and one who was learned in the ancient history of the Town and School, no allusion is made to the release of the estates from this rent. In 1722 a suit was commenced against Samuel Stevens for the recovery of five years back rent, by the feoffees. It has been supposed that this was tried to test the question whether the estates were holden for these rents. But, on examination of the record, (the suit being brought before Habijah Savage, of Boston) it appears that no question was made as to Stevens' liability. The only dispute was wheth-

er another party who had bought half of the estate of one of the original donors was not obliged to pay part of the rent as well as Stevens the other half, which he owned ; and finally, on settlement, the parties interested in the other part of the estate gave *3l.* to Stevens and he assumed payment of the whole of the original donation. The rents were collected for some time after this. But the accounts show that they gradually fell off.

In 1752, on the petition of some “it was proposed (in town meeting,) whether they might apply to the general court to take off the donations from the estates doned for the benefit of the school land, and no great matter being said upon that affair it was voted not to act upon it.” There can be little doubt that as sufficient funds came in gradually from other sources for the support of the school, the ancient rent was not exacted. As estates changed hands and were divided it became more difficult to collect it. It was probably, quietly abandoned by common consent. It is said, however, to have been the opinion of Dr. Porter that the rents were commuted for some specified amount paid in full. But if so this must have been so recent that there would be some trace of it.

The rents were sometimes gathered by a collector who went round for the purpose. Sometimes the whole or part of them were given to the schoolmaster to collect for himself or take out in board. In one instance in 1679 there being “complaynte that many of the donations are remaining unpaid,” the feoffees are directed “to employ one as Bayle (Bailiff) to give notice from house to house of the severall Donors of

the time and place of payment, and, in case of failure to make payment, to make distress according to the original agreement." No part of the agreement was a dead letter, and, though some were for a while dissatisfied under it, it was the source of support for the school for many years.

The Town seems determined, from the first, to fix this school on a permanent basis. In 1662 a meeting of the donors was called, and "all the inhabitants and neighbors of the town willing to join in promoting the good and benefit of the schoole" were invited to be present. Warning was given to all the Donors, from house to house, and they met and chose new feoffees. In 1666 a meeting was called, and "after some discourse it was thought convenient and a matter most tending to peace and love to propound the case to the whole town, that opportunity might be to as many as thought good of the town to come in and joyn in this work and to help bear the charge so as to have the privilege of the school—or else that they would present a better way and we would join them." The meeting then adjourned, and, at the adjournment, "after much discourse spending the day, the meeting was orderly dissolved and nothing was done."

A petition dated 20th of 3d month 1669, signed by John Elliott and Thomas Weld, was presented to the general court, reciting that—

"Whereas the first inhabitants of Roxbury to the number of more than sixty families, well nigh the whole town in those days, have agreed together to lay the foundation of a Grammar school, and for the maintainance therof have by a voluntary donation given a small rent forever out of their several habitations; and

homesteads as appears in the records of our school book and have settled a company of feoffees—to gather and improve the said rents."

"2d, whereas by divine providence our first book and charter was burned in the burning of John Johnson's house, it was again—renewed in this form and manner as we do now present it, yet by reason of the death of sundry of the donors and the alienations of tenements we are under this defect that some of the hands of the donors are not unto this 2d book personally which were to the first: nor are they attainable being dead; therefore our humble request is—that the Honored Court impower the Feoffees to receive and gather the same, as if the names of the donors were written with their own hands.

3d, They also pray that, whereas there is a parcel—many years since given to our school—and it is by annexing a schedule to the will of the deceased donor touching a clause in his will which was not put in when the will was proved—the schedule and the school's title to the lands may be ratified and confirmed."

This petition was referred. The committee reported that "in the year 1645 there was an agreement of the then inhabitants of Roxbury for the laying of a foundation for a school (*obscure*) that the school (*obscure*) hath been carried an end (*obs.*) on that foundation and that there hath not been any other foundation (*obs.*) been made—We find also that several of the inhabitants do strongly oppose the way proposed and that hath been in practice, yet do not find, that they proposed any other effectual way: but some of them desirous, that this may be altered (*obs.*) yet they declared, that they feared that, if the way that hath been (*obs.*) be wholly waved they should have no school at all (*obs.*) and forasmuch by the endeavours we have used to persuade them to a mutual agreement we find not any desirable effect, nor that the temper of those opposing the former foundation is encouraging (*obs.*) we conceive that the petitioners desires be granted (*obs.*) that the present feoffees and their successors (*obs.*) be confirmed and empowered to collect former subscriptions and so to take others (*obs.*) and that those whose names are not in this book (two witnesses upon oath appearing to prove they did assent to

the way of the book) be obliged and their heirs and assigns as if their names had been thereto: we also conceive that the land of Lawrence Whittemore be confirmed to the best use of the Town in being settled upon the free school."

And the following act was passed at a general court holden 11: 3: 1670.

"Whereas certain of the Inhabitants of Roxbury, out of a Religious care of their Posterity, and their good education in Literature, did heretofore sequester and set apart, certain sums of money amounting to twenty pounds to be paid annually unto certain feoffees and their successors, by the said Donors or Feoffees orderly chosen for the sole and only behoof of benefit and settlement of a Free School in the sd. Town of Roxbury: Obliging themselves, heirs, Executors and Assignees: together with their Houses and Homesteads, for the true and full performance of their respective Obligations—all which doth fully appear by their agreement bearing date the last of August one thousand six hundred forty-five; in which agreement the original donors were wisely Suitors to the General Court for the establishment of the premises According to which a petition was offered in the name of the present Feoffees to the General Court holden at Boston, May 19, 1669. In answer of which the Court impowered a committee to take cognizance of, and return the Case to the Court, which accordingly was done as appeared by their return dated May 19, 1670. After serious consideration whereof, the Court doth hereby order and enact, that the said agreement made and signed by the Donors of the said Sum of Money the last of August 1645 Be, by our Authority, ratified and established to all Intents, Ends and Purposes therein specified, both with respect to the orderly choice and power of the Feoffees, as also for the Time and manner of payment of the said sums of money distinctly to be yielded and payed by the Donors of the same, according to their respective subscriptions, and in case of refusal of payment of any part of the said sums of money to which subscription is made or consent legally proved, that the orderly distress of the Feoffees upon the respective estates obliged shall be valid for the payment of any such sums of

money so refused to be payed : As also this Court by their authority doth settle and determine the lands of Lawrence Whittamore with all the rents and arrearages that have or may arise from thence from time to time, to be received and improved by the said Feoffees to the use, behoof, and benefit of the Free School in Roxbury, which said Feoffees are hereby empowered for the ordering of all things for the settlement, and reparation of the School house, choice of masters and orders of the School. To improve all donations either past or future, for the behoof, and benefit of the said School, without any personal or private respects, as also the ordering of twenty acres of arable land, lying in the great lotts, which hath been in occupation of the said School about twenty years, as also that if for the necessity and convenient future being of a School master there be necessary the future levying of any further sums of money, that the said Donors be absolutely and wholly free from any such levy or imposition those only being accounted Donors who are possessors of or responsible for the said sums of money according to subscription, and the said Feoffees to be always responsible to the Court of Assistants and Donors for the faithful discharge of their trust, provided there be constant provision of an able Grammar-schoole master, and the school-house is settled where it was first intended. And may be accommodable to those whose homesteads were engaged towards the maintenance thereof, and in case there be need of further contribution that the levy be equally made on all the inhabitants excepting only those that do by virtue of their subscription pay their full proportion of the annual charges."

The Free School continued under this act until the act of January 21, 1789 was passed, incorporating the Trustees of the Grammar School in the easterly part of Roxbury. Prior to 1789 there were two bodies the *Feoffees* under the old charter, who had the general charge of the school and its property, and the *Trustees* who were appointed to the care of the property given by Thomas Bell.

This school has been very richly endowed. Most of the gifts were made at an early day and must be here noticed.

The "School land" is named in various places from about the period when the school was founded, but to what it refers cannot be determined.

The first donation, of Samuel Hugburne, has been already noticed.

Lawrence Whittamore, the "ancient christian," who died in 1644, left his property to the free school. The ancient charter confirmed the title of the school to it; it indicates also the question there was about it. Of the real estate given by him there was one lot on Stony River of about four acres, and another of about ten acres then described as "on the hill in the pond lots," and now known as the "pond hill lot."

About 1660, John Stowe gave three acres in the great lotts "to clear his house."

Isaac Heath, by his will, 1660, 19th of 11th, names his "part in ye 4000 acres" which he gives, "to ye schoole in Roxburie." His proportion was a large one as he had, according to the account rendered in to the court, in 1643, 256 acres of land.

Thomas Bell gave all his property here, which was large, to the school. His will was dated January 29, 1671, and proved at London May 30th, 1672. A copy has lately been procured from the office in England. An extract is recorded in the ancient book belonging to the first parish, which is as follows:

"Imprimis, I give unto Mr. John Eliot, minister of the Church
"of Christ and People of God at Roxbury in New England and
"Isaac Johnson whom I take to be an officer or overseer of or in

" said Church and to one other like Godly person now bearing
" office in said church and their successors the minister and other
" two such head officers of the said Church at Roxbury as the
" whole church there from time to time shall best approve of suc-
" cessively from time to time forever all those my messuages or
" tenements, lands and hereditaments with their and every of
" their appurtenances situate, lying, and being at Roxbury in
" New England aforesaid in parts beyond the seas to have and
" to hold to the said officers of the said Church of Roxbury for
" the time being and their successors from time to time forever,
" in trust only notwithstanding, to and for the maintainance of a
" schoole master and free school for the teaching and instructing
" of *Poor Men's* children at Roxbury aforesaid forever and to be
" for no other use, intent, and purpose whatsoever."

There was some difficulty about the rents fixed on these lands afterwards. A question also arose out of the form of the devise, and at the general court May 27, 1677—

"In answer to the petition of the Feoffees of the free school of Roxbury settled heretofore by order of Court in Town Street, the General Court having heard and seen the pleas and evidences in the case, doe, upon mature deliberation, judge that the declared intent of Mr. Thomas Bell both in his life and at his death in his will was the settlement of his estate in Roxbury upon that free school then in being at his death in said Town."

The bequest of personal property by Thomas Bell was considerable in amount. The real estate which he devised to the school has already become of great value. In his day it was a large estate. He was one of the wealthy men of the town. Bell was a generous man and one of a liberal mind. He is the Harvard of our Free School.

In the petition of 1643, he signs as owner of 166 acres. The present surveys of land left by him do

not vary far from this amount. His homestead was in what in those days was one of the best localities in town. The ancient mansion which stands at the corner of Boylston and School streets, was built on the land he gave and nearly in the very spot where his house stood. His lands extend from Stony River, taking in this homestead, across School street and the turnpike, up to Back street. The beautiful, smooth, open field of nearly eighteen acres, at the right of the Dedham turnpike, on the brow of the hill, at the corner of School street, as you go towards Boston, and the great orchard opposite are embraced in this. In all there are about fifty-six acres in his home farm. Then upon Walk Hill street, about two miles and three-fourths from Washington street is a lot, divided by Walk Hill street, of forty-seven acres. Upon Beach street, a little less than fifty rods from the turnpike, there are two lots, amounting to about forty seven acres. There is some other besides. Should the rate of increase of Roxbury be no greater than it has been for the last few years, Bell's gift alone would, at the expiration of the present leases, say in the year 1900, be an immense endowment for such an institution as the school.

In 1756, a petition was presented by the West Parish concerning the donation of land by Bell at Oxford.

In 1671, an old lease mentions "three acres lately Giles Payson's" and "four acres of land lately belonging to John Stebbins." There is preserved a copy of a deed from Giles Payson of "three acres in the great lots" "provided the schools forever remaine

free and the donation of four shillings, be forever quit." From the fact that John Stebins' name, or land, is not in the subsequent lists of those liable for rents, it is probable his grant was made on a similar condition.

Some time before 1674-5 Samuel Finch gave a piece of marsh, containing a little more than an acre, to the school. This appears from the oldest receipt on file, of that date, which acknowledges the payment of ten shillings by James Frizzal for that marsh. This marsh is at Gravelly Point, and is still owned by Roxbury School.

In 1660, the General Court judged it "meet to grant to the Town of Roxbury five hundred acres of land towards the maintainance of a free school." The land, however, does not appear to have been located at that time. In 1715, upon the petition of Stephen Williams and others setting forth the facts, the general court granted "five hundred acres to the town of Roxbury towards the support of the free school." In 1718, Nov. 4, the platt was returned by sworn surveyors and approved. The land was laid out in Oxford, Mass. on Chabunagungamong pond. The plans are still in existence.

Committees were appointed from time to time, for various purposes connected with this land, from 1749 to 1790. Those relative to lotting out the lands, preventing waste, &c., &c., need not be here noticed. In 1767 they voted to sell. In 1770, the committee reported that they had sold to Rev. Mr. Bowman of Oxford, and Mr. Bellows for £223: 10: 00. In the same year it was proposed "whether to give ye in-

terest of the school money to ye inhabitants at ye West end of the town and voted in ye negative."—From 1776 to 1788 a committee was appointed annually to take charge of the Oxford School money. In 1790 the money was paid into the Town treasury and that is the end of it.

In 1683, Oct. 29, William Mead, by his will, gave "unto the free school of Roxbury for the encouragement of learning, all the aforesaid little tenement by me purchased, in case my beloved wife Rebeckah marry not, my will is that after her decease the whole (*obs.*) shall be for the use of the aforesaid school and managed by the Feoffees of the said school for the best advantage." This was known as Mead's Orchard, and consists of about one acre and nineteen rods. It is on Warren street and was often reserved for the school master's residence.

Governor Dudley is supposed to have given part of the lot, where the old school house, that was sold, stood, opposite Guild Hall. Both he and his descendants made very large donations to the school.

Other donations were made to the school besides those that have been noticed.

With such bounties, it is no wonder that this school was, very early, one "of high character" and "the admiration of the neighboring towns." It was said by Mather "that Roxbury had afforded more scholars, first for the college and then for the public, than any other town of its bigness or, if I mistake not, of twice its bigness, in all New England."

And the Roxbury Free School, for the liberality of its objects, the great names that have been associated

with it, and the actual good it has done, as well as for its wealth, deserves an honorable place amongst the institutions of the country. But these must be passed by now, whilst we turn over a few matters concerning its early days.

In 1648, Isaac Morrill agreed to collect the school money and pay it over to the schoolmaster.

The first teacher named in the school records is Master Hanford who agreed for twenty-two pounds per annum.

The 25th of the 9th month 1652, the feoffees agreed with Mr. Daniel Welde "that he provide convenient benches with forms, with tables for the scholars, a convenient seate for the schoolemaster, a Deske to put the Dictionary on and shelves to lay up bookes, and keepe the house and windows and doores with the chimney sufficient and proper and there shall be added to his yearly stipend due by the Booke the rent of the schoole land being four pounds the yeare. He having promised the Feoffees to free them of the labour of gathering up the particulars of the contributions and they to stand by him in case any be refractory."

Though our early law of the colony required each town to provide a school master to teach children to read and write, and, when any towns should have a hundred families or householders, to set up a grammar school, there appears to have been none but this in Roxbury.

In 1668, the Feoffees made an agreement with John Prudden as teacher, for a year, the terms of which are a little curious. Master Prudden "prom-

“ised and engaged to use his best endeavour, both by
“precept and example, to instruct in all Scholasticall,
“morall, and Theological discipline, the Children, (soe
“far as they are or shall be capable”) of the signers
“all A. B. C. darians excepted.”

About fifty persons signed the agreement.

And the Feoffees, “not enjoyning, nor leting the
“said Pruden from teaching any other children, pro-
“vided the number thereof doe not hinder the profiting
“of the fore-named youth,” promised to allow Mr.
Pruden twenty-five pounds half on the 29th of Sept.
and the other half “to be payed on March 25, by
“William Parks and Robert Williams, their heirs or
“administrators, at the upper mills in Roxbury, three
“quarters in Indian Corn, or peas, and the other fourth
“part in barley, all good and merchantable at price
“current in the country rate, at the day of payment.”

It was “alsoe further added” that “if any other
“persons in the town of Roxbury shall for like ends
“desire and upon like grounds with the above-men-
“tioned, see meete to adde their names to this writing,
“they shalle enjoye the like priviledges.”

One column of the subscribers was headed
“*Gratis.*”

At one time, probably about 1673, the Bell lands
were let to John Gore for twenty-one yeârs, he
agreeing “to teach the school or procure a substitute,
or pay £12 a year in corn, or cattle,” &c.

In 1679, it was ordered that “parents, &c., of
“children comeing to the school, whether inhabitants
“or strangers, shall pay four shillings a child to the
“master or bring half a cord of good merchantable

"wood, except such as for poverty or otherwisc shall
"be acquitted by the feoffees."

In 1724 it was ordered that parents, &c. shall send 4sh. 6d. in money or two feet of good wood for each child within ten days "or the master to suffer no such children to have the benefit of the fire."

In 1735 the amount for each child was eight shillings or two feet of wood.

In 1665, the school house, probably the first, was repaired by Capt. Johnson. But in 1666 it was complained of as out of repair. In 1681 one of the teachers in a letter to one of the trustees says "of inconveniences, I shall instance no other, but that of the school house the confused and shattered and nastie posture that it is in, not fitting for to reside in, the glass broken and thereupon very raw and cold, the floor very much broken and torn up to kindle fires, the hearth spoiled, the seats some burnt and others out of kilter, that one had as well nigh as goods keep school in a hog stie as in it." (This master was evidently not restricted to morall, ecclesiasticall and theologicall discipline.) A new building was probably built about this period.

In 1742, the old school house being much gone to decay, the feoffees, "with the help of many well disposed persons by way of subscription" erected a new school house. This was built of brick, of one story. The second story was added in 1820. It was sold in 1835. When they built the brick school house in 1742 the "Honl. Paul Dudley Esquire was pleased to bestow for the use of said school a good handsome Bell."

In 1683, the school lands were let at auction for five hundred years. This gave great dissatisfaction, and it was alleged that there was fraud in the sale. About 1716 a petition was presented to the council and the leases of Bell's land were declared to be contrary to the law and statutes of England and beyond the power of the Feoffees. A suit or suits were brought in court. Achmuty and Valentine were counsel for the School, but Gore the defendant prevailed at last, after the case had been appealed and reviewed. These leases were finally all cancelled by agreement.

In 1728 the standard of admission was raised. Instead of excluding only ABCdarians, the order provided that the master should "not be obliged to receive "any children for his instruction at the said school "until such time as they can spell common easy English words either in the Primer, or in the Psalter "in some good measure." Latin was ordered to be taught at least as early as 1674.

In 1765 the present house on the Bell place was built.

The early income of the School, after receiving its various donations, may be seen by the following account.

"Roxbury, 7 April, 1731.

The profits or incomes of the Free School in Roxbury, taken the day and year above written.

Imprimis. Mr. Bell's farm so called—

Ebenezer Gore's lease at	£	30	00	00
Ebr. Weld Lease		7	00	00
Zach. Smith's lease at		3	00	00
Scarboro and Sam Williams (sold since & money let)		5	00	00
		45	00	00

Other school lands—

Joseph Ruggles	.	.	.	.	.	.	6	00	00
Joseph Williams	.	.	.	.	.	.	4	10	00
Joseph Warren	.	.	.	.	.	.	2	10	00
John Stowe	.	.	.	.	.	.	2	10	00
James Frizzel	.	.	.	.	.	.	10	00	
							16	00	00

Govr. Dudley's Donation £50

Subscriptions collected by

The whole amounts to 72 1 11

PAUL DUDLEY.

From the year 1645 when the Donors subscribed, to the year 1734, including only ye year 1733, is 88 years.

£ sh. D.

The amount of the subscriptions being 8-1-11 pr. ann.

	£	s.	D.
brings the subscribers to have paid			712—S—S—
Each donor that pays 12 <i>sh.</i> pr. annum has paid in the time above-mentioned	£	s.	p.
	52	16	00

Mr. Dudley seems in the above account to have been considering the wealth of the school, and the best mode of securing its income.

It is difficult, oftentimes, to trace the old home-
steads. The following list of the Donors and estates

will be found a great aid and a sure guide. This account was made about the year 1700, no doubt for the purpose of guiding in collecting the school rents. It will be borne in mind that the names are given for the different dwellings, or homesteads, not for the lots owned by individuals. This list gives, first, the names of the original subscribers, and then, when their dwellings had changed hands, the names of the occupant in 1690 or 1700. To that time most of them can be traced with little difficulty.

The sums in this list are in those in ye former. This was made after Eliot's death in 1690.

His excellency ye gov.	00 12 00	James Astwood, alias Yung-
Mr. Thomas Weld (now Ed-		man, now Stoddard 2 00
mond) . . .	12 00	John Bowles, now Gary 2 00
Mr. John Eliot now	12 00	Griffin Crafts, now Ruggles
Capn. Joseph Weld (now		secundus . . . 2 00
Brumfield)	12 00	John Ruggles, now John
Hugh Prichard (now Pier-		Ruggles sr. . . . 2 00
poynt) . . .	12 00	Robert Willyams now Stevens 2 00
Joshua Hews (now Polly)	8 00	John Scarborough, " Samuell 2 00
John Gore . . .	8 00	_____ *5
John Johnson, now Bowles	6 06	Richard Pepper, now Scar-
_____ *1		borough . . . 2 00
William Park, now Smith	6 06	Humphrey Johnson, now
Isaac Morell " Stevens	6 00	J. Williams . . . 2 00
Isaac Heath " Bowles	5 06	Richard Woody, now Mr.
Thos. Lamb " Aspinall	5 00	Walter . . . 01 08
William Denison . . .	4 00	Richard Woody jr. now Mr.
_____ *2		Walter . . . 01 08
John Roberts, now Sumner	4 00	John Woody, now Macarty 01 08
_____ *3		Abraham Nowell, now Ma-
William Cheney, now Thomas	4 00	carty . . . 01 08
John Watson, now Brumfield	4 00	_____ *6
_____ *4		Edmund Pason, now Hol-
John Watson, " Stodman	2 00	brook . . . 01 08
Danl. Brewer, now Daniel		Robert Gamblin, now Benj. 01 08
Brewer . . .	2 06	Thomas Gardner, now Sam
Isaac Johnson, now Seaver	2 00	Williams . . . 01 08

[Robert Seaver in original]		Edward Bridge	01 00
_____ *7		Abram. How, now Isaae	01 00
Edward Porter, now Mac- arty	01 03	Gowin Anderson, now As- pinwall	01 00
Christor. Peak, now Dor	01 03	_____ *10 : 11 : 12 : 13	
_____ *8		Robert Peper, now Pike	01 00
Richard Peacock, now Dor	01 00	_____ *14	
Francis Smith, now John	01 00	Peter Gardner, now Cheany	01 00
_____ *9		Lewis Jones, now Ruggles	
John Mays	01 00	tertius	02 00
John Hemingway	01 00		

It will be seen that the chief difference in this is the reduced rent, which occurs as early as 1674; the addition of very few names; and the omission of those who, from their gifts of land, had had their estates freed from rent, or from some other cause, if there was any other, were exempted from payment of rent.

*1 Thomas Bell's name was here on 1st list.

*2 Philip Eliot's name was here.

*3 George Holmes " "

*4 Samuel Finch " "

*5 Giles Payson " "

*6 John Stonnard [but he did not sign ye original.]

*7 John Levinz was here.

*8 Samuel Morgan was here.

*9 Thomas Ruggles " "

*10 Arthur Gary

*11 Edward Bugby

*12 Edward White

*13 William Levins

*14 John Stebins.

Robert Prentise [did not sign original.]

Their names were here but they did not
sign original themselves.

The following is a list of the earlier teachers of the school, with the date when they served.

Philip Eliot	—	Benjamin Thompson	1700
— Stowe, probably	—	John Bowles	1703
— Hansford	1650	William Williams	1705
Daniel Weld	1665	Timothy Ruggles	1708
— Mihill	1666	Ebenezer Williams	1709
John Prudden	1668	Increase Walter	1712
John Howe	1673	Robert Stanton	1713
Thomas Weld	1674	Thomas Foxcroft	1714
Thomas Bernard	1680	Ebenezer Pierpont	1716
Joseph Greene	1695	Henry Wise	1718
Andrew Gardiner	1698	Richard Dana	1719

Benjamin Ruggles . . .	1722	— Coolidge . . .	1753
Thomas Weld . . .	1723	James Greaton . . .	1756
Ebenezer Pierpont . . .	1726	John Fairfield . . .	175S
Joseph Mayhew . . .	1731	Joseph Warren . . .	1760
David Goddard . . .	1733	Ebenezer Williams . .	1761
Thomas Balch . . .	1734	Benjamin Balch . . .	1763
John Ballantine . . .	1736	Samuel Parker . . .	1765
Stephen Fessenden . . .	173S	Oliver Whipple . . .	1766
Nathaniel Sumner . . .	1740	Increase Sumner . . .	176S
John Newman . . .	1741	Samuel Cherry . . .	1770
Job Palmer . . .	1743	Ward Chipman . . .	1771
Elisha Savel . . .	1744	Joseph Prince . . .	1772
Daniel Foxcroft . . .	1745	John Eliot . . .	1773
Edward Holyoke . . .	1746	Benjamin Balch . . .	1774
Solomon Williams . . .	1747	— Williams . . .	1774
— Merriam . . .	1750	Thomas Marsh . . .	1775
William Cushing . . .	1752	Oliver Everett . . .	1776

CHAPTER V.

Town Government.

At a court held in 1635, “it was ordered that all trivall things,” &c. “should be ordered in the towns.”

The general laws of the colony belong to other works. Only those acts are here noted which belong to the town, or matters recorded there.

I have not been able to discover any trace of the first organization of the town government. The vote of the town passed about 1649, and which is still legible that “ye five men shall have, for ye present yeare, full power to make and execute such orders as they, in their apprehension, shall think to be conducing to the good of the town,” indicated that it was of the simple form common in the colony, and that it was distinct from the parochial or church government. The *five men* as they were called for many years, being styled *selectmen* afterwards, were chosen annually, by the body of the people, and had the general control of town affairs. For a long time they were the only town officers chosen. Though there seem to have been separate and distinct bodies to manage the affairs of the town and those of the church, many matters relating to parish affairs were transacted in

the town meetings and are recorded in the town books, such as those relating to building, repairing, and arranging the meeting house, salaries for the pastors, and the like. The town was but one parish. The business was not kept distinct. Very likely if the church had been organized on the first settlement that would have been the only government.

The colony law of 1631, forbidding any but church members from becoming freemen, shows that all had not equal privileges. It is probable that all were not regarded as entitled to act in town affairs. In 1659, the “non freemen chose Edward Denison to clear whether the non freemen may not have vote to choose commissioners and hee to see this cleared the next general court.”

Somewhat later, a question was raised as to the right of any but original proprietors or their heirs to have a voice in the disposition of town lands.

But in general the records indicate that all matters promiscuously were brought before the whole body of the people.

In 1652, orders for the town were drawn up. It was then ordered “by the body that they be entered in ye towne booke and from yeare to yeare, upon that day when the body meete for choice of officers and selectmen (being concluded to be in January) to be read over to the body which, if judged by the town to be for the town’s good they shall remain in force for the next yeare,” &c.

It is further provided “in case any person shall, at any time, find himself aggrieved or judge himself wronged by any order or carriage of the selectmen

such person shall first complaine to the said five men and seeke satisfaction of them, and if he can, have satisfaction of them, and if not then to have liberty to appeal to the body to hear and decide the case but if such person complaine causelessly then he to pay double the fine imposed on him."

In 1664, three men were chosen "to give the selectmen orders that may be thought of for the selectmen to consider and establish for the good of the towne."

Some of the earliest fivemen, or selectmen, were

1647—	Captaine Prichard Lieut. (<i>obscure.</i>) John (<i>obscure.</i>) John Bowles Brother Williams	1653—Philip Eliot Isaac Morell Thomas Welde Robert Willyams Edward Denison
1650—	Heath Griffin Crafts Dea. Eliot Edward P. (<i>obscure.</i>) Thomas M. (<i>obscure.</i>)	1654—John Johnson Thomas (<i>obscure.</i>) John Bowles Edward (<i>obscure</i>) William Park
1652—	John Johnson John Ruggles Edward Denison Griffin Crafts John Bowles	1655—Edward Drayson Isaac Morell John Ruggles Griffin Crafts John Pierpont

They attest the oldest records, where there is any attestation.

In 1665 the five men were allowed £5 per annum.

In 1679 the order providing for their pay was repealed.

It was not till 1666 that the town "voted to choose a clarke for the year ensuing and so remaine till the towne see cause to alter it. He is to keepe the towne records and buy another booke and have every thing exactly transcribed by the aforesaid clarke un-

lesse such things as either are ridiklus or inconven-
ent," &c. and that the selectmen direct what be wrote
in the town booke.

Edward Denison was chosen the first town clerk.

The general laws for the government of the people
were enacted by the general court. Though in some
respects they would not do for our day, they still
“evince not only their acknowledged love of liberty
but a degree of practical good sense in legislation and
a liberality of sentiment far greater than have usually
been ascribed to them.”

Some traces of these are found in town papers.

In 1669, 1671 and seven, persons were set on the
gallows with a rope round their necks and suffered
corporal punishment.

In 1671 an Indian was executed and hung up in
chains for murder.

In 1673, a youth of seventeen being convicted of
the horrible and abominable crime, and “being very
stupid and hard hearted was excommunicated, and the
beast was knocked on the head and slaine before his
eyes.”

Excommunication was a common punishment for
drunkenness and various crimes.

In 1668, the county bridge being presented, a com-
mittee was appointed “for the substantial erecting of
“the bridge, with power to impressc men to that
“worke.”

Of the earliest town laws there are only a few
scraps to be found on the decaying part of mutilated
leaves. One of the earliest of these provides for pen-
alties for taking rocks out of the highways, and leav-

ing holes in the road. Very careful regulations were made for preventing fires, each person being obliged to provide ladders to the top of his house, &c. Others relate to the feeding at large of cattle, swine, &c. In 1656, a law was made prohibiting turkies from going at large, against which a most earnest protest was entered.

In 1655, a bounty of 30 shillings was given for a wolf's head. 1666, ten shillings were paid to John Crafts and Shubael Seaver for a wolf killing.

The town passed license laws quite early. In 1653, leave was "given John Gorton and Robert Pepper to brew and sell penny beare and cakes and white bread." In 1678, the town voted "that no wine nor liquors shall be sold at any ordinary in Roxbury," and that they would have but one ordinary in town. In 1725, a fine was remitted to Widow Sarah Pierpont for selling *drink* without license. In 1730, Mr. Manser "prayed ye towne to forgive him ye fine laid on him for selling strong drink without license and voted in ye negative." In 1734, it was earnestly recommended to the selectmen to have no more taverns or retailers in the town than is absolutely necessary.

The town often passed laws regulating the prices at which grains "should pass current." Thus in 1667, they voted that men should pay and receive, Indian at 3 sh. a bushel, peas at 3 sh. 8 pence. Barley and Malt at 4 shillings and 6 pence. Rye at 4 shillings. In 1672, Rye and Barley were 4 shillings, Peas 4 sh. 6d., Indian 3 shil. In 1689, Wheat was 5 sh., Barley and Malt 3, 6. Indian 3 sh., Rye

3 sh., Peas 4 sh. They were generally received for taxes.

The town was cautious to prevent being charged with any stragglers, and early made a law that "if any person admit or receive any person or inmate into his house and keepe them over one weeke without leave of the selectmen, he shall be fined 20 shillings, and the selectmen are appointed to speak with some who have transgressed." And such warnings were much more frequent than they now are.

In 1733, a by-law was made "against running or galloping horses in calash, chaise, chair, cart, slay, or sled in ye town from Boston line to William Jervis, or in ye road to ye lower county bridge by ye mills or round ye square by Saml. Williams," with a penalty of 10 shillings, and one half to the use of the town's poor.

CHAPTER VI.

Titles to Estates.

At a Court of Assistants, on Thursday, May 21, 1629—

"The Court, taking into due and mature consideration how necessary it will be that a dividend be forthwith made of land in the London Plantation in New England both for the present accommodation of the people lately gone thither, as well to build them houses, as to enclose and manure, and to feed their cattle on, have thought fit and ordered, that the Governor, Deputy and Council there shall make a dividend accordingly and allot unto the several adventurers and others, as followeth, viz :

That two hundred acres of land be by them allotted to each adventurer for £50 adventure in the common stock, and so after that rate, and according to that proportion, for more or less, as the adventure is, to the intent they may build their houses and improve their labors thereon.

That every adventurer in the common stock, or his servant for him or on his behalf, shall make request or demand to the Governor or Deputy and council, to have a proportion of land allotted unto him accordingly, and if, within ten days after such request or demand made, the same be not set out and allotted unto him then such person or persons are, by virtue of this act, permitted and authorized to seat him or themselves, and build his or their houses, and enclose and manure ground in any convenient place or places not formerly built upon or manured : provided that the land so made choice of by any such person or persons do not exceed in quantity the one half of the land which is to be allotted unto him or them by dividend, according to the order above written ; with liberty also, when the first dividend shall be made, to

take his or their allotment of land as others do, in lieu of this, if in the mean time the first choice shall be disliked by them, or any of them.

And for further explanation of this act, it is thought fit, that if the plot of ground whereon the town is to be built be set out, and that it be publicly known that it be intended for that purpose, that then no man shall presume to build his house in any other place, unless it be in the Mattachusetts Bay, and then according to such direction as shall be thought meet for that place. And in case his allotment for building his house within the plot of ground set out for building of the town be not appointed unto him within ten days after demand or request to the Governor or the Deputy and Council for the same, it shall be free for any, being an adventurer in the common stock, or his servant for him or on his behalf to build his house in any place within the said plot set out for the town, and to impale to the quantity of half an acre for each £50 adventure in the common stock: unless a greater or lesser proportion be formerly determined by the Governor and Council, by which each builder is to be guided and directed.

It is further thought fit and ordered, that all such as go over in person, or send over others at their own charge, and are adventurers in the common stock, shall have lands allotted unto them for each person they transport to inhabit the Plantation, as well servants as all others: which fifty acres of land, so allotted to servants and others is hereby ordered to be set to and for the use of his master or setter forth, being an adventurer in the common stock to dispose of at his discretion in regard the master, &c. is at the charge of the said servant and others their transportation, wages and otherwise. But for such as being no adventurers in the common stock shall transport themselves and their families, it is ordered that fifty acres of land shall be allotted and set out for the master of the family, and such a proportion of the land more, if there be cause, as, according to their charge and quality the Governor and Council of the Plantation there shall think necessary for them, whereby their charge may be fully and amply supported: unless it be to any with whom the company in London have or shall make any other particular agreement, to which relation is to be had in such case.

And to the end every adventurer may the more safely and peaceably enjoy their said lands allotted unto them or chosen by them, and the houses they build thereupon, as abovesaid, it is thought fit and ordered by this court, that conveyances shall be made thereof unto each particular man for the land he possesseth, in the Company's name, and the common seal of the Company to be thereunto affixed by the Governor and Council there, at the charge of the Company, which common seal is by this court thought fit and ordered to be committed to the charge and keeping of the Governor for the time being and in his absence to his deputy there."

This was the law for the division of lands in the colony. But titles in the early times of the colony were not granted, transferred or evidenced with the same formality as now. Although it is questionable whether a mere note of a proprietary, or the body of the town, without any deed or location in pursuance of such vote, would pass lands to an individual at this day, "it is well known that almost all the titles which have been derived from proprietors of townships have nothing better to depend upon than a vote recorded in the proprietor's books: and where possession was taken in conformity to the vote, and transmitted by the grantee to his heirs or assigns, titles so acquired have been respected and maintained in our courts of law."

Such is the language of the Supreme Court of this State. And, considering the many causes to render the records of this town for the first few years imperfect, they could not reasonably be expected to be more complete than we find them. It is doubtful whether any town has more perfect ones, in respect to titles.

By the colony act of 1634, it was provided that the constables and four more of the chief inhabitants

of every town, to be chosen by all the freemen there, with the advice of the next assistants, shall make a surveying of the houses, backsides, cornfields, mowing grounds, &c. &c. of every free inhabitant, and shall enter the same in a book with the several bounds, and deliver a transcript thereof into the court within six months, and the same so entered and recorded, shall be a sufficient assurance, &c. &c. and the like course shall be taken for all such as shall be hereafter enfranchised, &c.

The practice in division of land seems to have been, either for the court to grant land for individuals, or, what was more common, for the settlers themselves to take up lands for the first few years, till the incorporation or grant of a town, and after that time for all grants to be made by the towns.

The following extracts from the colony records contain the earliest matters concerning the grant to the Town.

1636. Ordered, that all the rest of the ground lying betwixt Dorchester bounds and Boston bounds shall belonge to the towne of Roxbury easterly of Charles River except the property of the aforesaid townes which they have purchased of particular persons. Roxbury not to extend above eight miles in length from their meeting house.

1637. Four thousand acres were granted to Roxbury.

1640. The four thousand acres to be set out in four places at the most.

16th of 3d m. 1638. Report of men appointed to certify bounds between Roxbury and Dedham, (together with the lands purchased by Dedham.)

Drew "an equal line of division by marked trees and stakes from S. E. side of Roxbury bounds by a straight N. W. line running until it touch upon Charles River. Furthermore, in consid-

eration of some streightness at the Westmost end of Roxbury bounds by reason of the course of the River it is mutually agreed that a portion of meadow shall belong unto Roxbury which joineth towards the northeast upon Roxbury and bounded to the S.E. by certain marked trees from the line of division aforesaid, (comprehending a narrow strip of upland) unto a point of upland on the bound of the marsh and from thence by the Nmost point of a little hillock of upland in the marsh straight on to the River.

EDW. ALLEYN,
GEO. ALCOCK,
JOHN OLIVER.

The boundary of Roxbury and Dedham was long unsettled. In 1650, a committee was chosen to negotiate about it. But it was not finally adjusted till 1697.

1639, 11th mo. "A committee having full authority from the Town to end all controversee concerning ye line of partition between Boston and Roxbury, at Muddy River, concerning which some doubt hath been made, have agreed that the trees marked," &c. "be the bounds."

Will. Colbron,	{	Boston.	John Gore,	{	Roxbury.	
Will. Tyng,			Joseph Weld,			
Jacob Eliot,			John Johnson,			

Willm. Parke,

To the Honor'd Court assembled at Boston.

1643, 8 mo. Whereas it pleased this honored court some three years since to grant unto (*obscure*) certain farmes and the place appointed where they should lye, which was between Sudbury, Dedham and Watertown, but soe that the bounds of Dedham were not layed out therefore it pleased this court to grant them a tyme to lay out their bounds, which being past, ye humble petition is that this court will now be pleased to appoint men to lay out ye farmes according to the former grant, &c.

Tho. Dudley	416
William Tomson	200
Rich. Browne	200
Isaac Heath	256

On the foregoing is this order.	Joseph Weld	278
" Dedham has 3 wks. for to set their bounds. Then Rox- bury to have the residue of their 4000 acres between Watertown, Sudbury and Dedham," &c. &c.	Richard Parker	436
	John Johnson	100
	Joshua Hues	288
	Isaac Morrill	204
	William Park	181
	Thos. Bell	166
	Mr. Thomas Weld	353
	Philip Eliot	333
	Samuel Hugb.*	177
	Gorg Holmes	162
	John Gore	188
	Gorg Alcock	242
	William Denison	267
	John Stow	253
	William Kane	400

* This is doubtless contracted for Hugburne.

The earliest trace met with, of any thing relative to the town grants, is in a deposition of William Curtis, aged 73, taken in 1666, which states he "was appoynted by ye towne to be a measurer to lay out severall parcels of land that was granted to sundry inhabitants and amongst them a piece of meadow granted to John Compton, then an inhabitant of Roxbury. It was bounded south and east all along by the brooke and north by land of John Freeborne." These names are early ones. Compton was a freeman in 1634. The fact that the deposition of an old man was required to be taken shows that the allotment was an ancient one. Probably the lots surveyed were among the earliest town grants. On the first page of Town Records (almost illegible) is a vote to allot to those who pay town rates out of the town lands not disposed of. (1647.)

The town continued, for many years, to make grants to individuals, without compensation, and on these many titles in the town depend. They are generally entered with little formality, often giving merely the number of acres, without any boundary. In several instances conditions are annexed to the grants, so that on breach of those conditions the land will revert to the town.

In 1648, a grant of six acres was made to William Lyon, afterward six to George Brown, six to John Stebbin, and so on to others, forming, when all collected together, a long list, extending over nearly a hundred years, which is too long to be here inserted. In some, the locations can be traced, but not in many.

In 1655, a grant was made to Tobias Davis of six or seven acres for a corn mill and fulling mill.

In 1675, the clay pits were granted to Ralph Hemingway.

The grant to John Grosvenor at the bridge and old mill was "for liming leather, in fee, and not to sell but for said use and to be forfeit if it damage the water for cattle or man."

Joseph Peak had a grant at Hog's Bridge "for dressing wash leather."

A grant was made to Moses Draper near Stony River bridge, by Dedham road, for a blacksmith's shop, to him and his successors, for this use and no other.

Some of these grants are on condition that the lots be built on within a certain period.

Quite a list of those who lived on the street can be formed from the grants of lands "back of their

houses to the brooke," Smelt Brook or Town Brook.

The town vote for all the inhabitants to render in an account of their lands to be recorded and a transcript of the record to be returned into court, which was the origin of "The Ancient Transcript," written by Goodman Denison and certified by the five men, has been already given.

This transcript would probably be deemed sufficient evidence of title. The only difficulty in tracing titles by it is the want of courses and distances, the mere names of abutters being given, because of the lands having been divided in several allotments, each person owning many lots in various parts of the town. The homesteads, however, may be traced, and with sufficient pains, probably most of the lots.

In 1662, the town voted that no more land be given away, but that it be kept for the town's use. This vote, however, was not observed.

In 1692-3, the selectmen were directed to consult authority and obtain their judgment concerning the right proprietors of the common lands. Some claimed that they belonged to the first proprietors and not to the body at large.

The Town had various grants of land made to it by the Legislature. Some have been named.

In 1733, there was a vote of the town to get the general court to lay out "the balance of the 4000 acres because Dedham shortens us."

In 1736, the records were inspected and directions given to the representative concerning that grant.

In 1715, on petition of Stephen Williams and oth-

ers, 500 acres were granted to the town towards support of the free school.

1633, was granted from Massachusetts a tract seven miles square at Quatosset, called also “the grant of land in the Nipmuck country,” from the Indian tribe of that name. This was afterwards called New Roxbury, and is now Woodstock in Connecticut. It was at first supposed to be in Massachusetts. The grant was on condition of settling within two years, and “maintaining amongst them an able and orthodox godly minister.”

The selectmen first sent out three men, (John Ruggles, John Curtis and Isaac Morris, as appears by the bills paid them,) who reported that “at Seneksuk and Wapagusset the lands afforde encouragement for settlers,” and then the town provided a field and allowed any men to go to view the lands, at their own charge. In 1685, the town “voted cleare to treat with Mr. Stoughton and Mr. Dudley, guardians to Josiah, grandson of Chickatabut, the well known sachem, to obtain the Indian or natives right.” In 1687-8, the town paid Jos. Dudley £10 for the purchase of the natives right to the township.

In order to settle this place, the town voted that “if thirty men should hand in their names to the selectmen to settle them, they shall have one half of the whole tract in one square at their selection, the town to assist said planters and settlers with £100, to be paid in small sums in five years, and to be laid out in public buildings as the old town of Roxbury shall determine, the rest of the inhabitants to have the re-

maining half, and the settlers to be free from the rate to raise the £100."

The affairs of this place fill the records for quite a number of years. The lands were finally divided in proportion to each man's head and estate, the castle soldiers and troopers being added, and all such as were over sixteen years of age. The allotments and divisions are given at length in the Roxbury records, which contain the first history of the town. Very many of the inhabitants of Woodstock are descended from the first settlers of Roxbury.

This copy of a letter from the selectmen of Woodstock to those of Roxbury, may be worth preserving.

" 1694, Dec. 18. Gentlemen, we understand by
" Capt. Chapen that you are dissatisfied upon a re-
" port that ye town had preferred a petition to ye
" Hartford Court, designing to wrong you. As you
" desire to be informed whether it was a town's act
" or particular men's act, we can assure you it was
" by no town voate or act, nor yet by order of the
" selectmen. It was done by some particular per-
" sons. And we do not know that they intended you
" any harm.

" This with our love and service to you is from
" your loving friends,

Benj. Sabins,
John Butcher,
John Carpenter,
Edwd. Morris,
John Holmes."

CHAPTER VII.

Miscellaneous.

1636. The Roxbury people worked on the fortification at Cornhill, (Boston.)

1646. "This year, about the end of the 5th month, we had a very strong hand of God upon us, for upon a suddaine, innumerable armys of catterpillars filled the country all over all the English plantations, which devoured some whole meadows of grasse, and greatly devoured barley, being the most grown, and tender corne, eating off all the blades and beards, but left the corne, only many ears they quite eat off by eating the green straw asunder below the eare, so that barley was generally half spoiled ; likewise they much hurt wheate, by eating the blades off, but wheate had the lesse hurte because it was a little forwarder than barley, or harder and dryer, and they lesse meddled with it. As for rye, it was so hard and near ripe, that they touched it not. But above all grains they devoured oats. And in some places they fell upon indian corne and quite devoured it, in other places they touched it not. They would crosse highways by 1000.

Much prayer there was made to God about it, and fasting in divers places, and the Lord heard, and on a

suddaine took them all away again in all parts of the country, to the wonderment of all men. It was the Lord, for it was done suddainely."

1646. "This winter was one of the mildest we ever had ; no snow all winter long ; nor sharp weather. We never had a bad day to goe preach to the Indians all this winter, praised be the Lord."

1647. The same yeare "a greate sicknesse epidemical did the Lord lay upon us, so that the greatest part of the towne was sick at once, whole families sick, young and old, none escaping, English or Indian.

"The nature was a cold, &c.

"God's colds are teaching. This epidemicall sicknesses of cold doth rightly, by a divine hand, tell the churches what their epidemical spirit disease is.—God help us to see it: and to have such colds in the height of the heat of summer, shows us that, in the height of the means of grace, peace, liberty of ordinances, &c., yet may we then fall into malignant colds, apostacys, and coolings. And this is remarkable that, tho few died, yet some died, and those were the choycest flowers and most gracious saints."

1661-2. "A synod at Boston. The questions discussed were—

1. Who are the subjects of Baptism.
2. Who according to Scripture ought to be a con-sociation of churches and what is the name of it."

1662. "It pleased God this spring to exercise the country with a severe drought, but some were so rash as to impute it to the sitting of the Synod. But God was pleased to bear witness against their rashness.

For no sooner was the Synod met, June 10, but they agreed to set the next day apart to ask God's favorable presence and to ask rain; and the day following, God sent raine from heaven."

1663. Jan. 26, an earthquake occurred.

1664. Nov. 17, a comet was seen and its position is described. March 11, another comet was seen.

1665. Another earthquake is spoken of.

1666. The town paid for diet and attendance of a lame Indian £1 : 6 sh.

The same year, they paid "for match and bullets for the town, also for basket and the Indian's bed," &c., and further "for ringing ye bell, expenses about a lame Indian and for soldiers that were pressed to the castle."

1667. "11th month 4th day. There were strange noises in the air, like guns, drums, vollies of greate shotte," &c.

1667. "12th month 29th, appeared a coma, or blazing stream, which extended to a small star in the river Eridamus, but the star was hid by reason of its proximity to the sun."

1668. The town paid for "carriage of the Greate Gunne and for warders on election."

This year the inhabitants were prohibited digging any more clay at Boston Gate. The reason was that the town was indicted that year for digging up the highway at the gate and paid for it.

There was the shock of an earthquake felt this year. And in the 3d month, 16th day, prodigies were seen in the heavens the night before the Lord's day.

1678. The small pox raged terribly.

1683. The town chose Samuel Ruggles and Nathaniel Holmes representatives, and instructed them to do "what they can to establish a government for the present as the general assembly shall think for public good." But afterwards they voted that "they desire the Governor, deputy and assistants sworn in 1636 to remain."

1691. "The old Watch House" is named "in the towne street," and provision was made for a new one on the meeting-house hill, and another at the plain, and the town granted to John Howard "the old Watch House, &c., fifty foot back towards the brook, for that he will build the new one, he to dig for foundations, &c., and to lay a good substantial wall of stone two feet thick, in clay, and pointed within and without, walls to be six feet high by thirteen feet long by eleven feet wide inside and a brick chimney at one end, and cover the roof with deal boards and shingles, and to provide a stout door and lock and key." But the town did not build this. A new one was built on the town street and another at the plain, a few years after.

1693. Edward Weld was chosen clerk of the market.

1696. The Representatives to general court were paid 18 pence a day in money or corn at the rate.

1681. The town paid Ensign Davis four shillings and six pence for work about the meeting house and "cage." The cage was then common for punishment, but has given way to houses of correction, &c.

or jails. The word jail is said to be derived from the old name of the cage.

1631. Wheat meal cost fourteen shillings a bushel, peas eleven and sixpence, &c.

1633. There was a scarcity of corn, but people lived well with fish and the fruits of their gardens.

1634. Corn was four shillings the bushel, some at three, and some cheaper.

1634. Cattle were high. A good cow 25*l.* or 30*l.* A pair of bulls or oxen 40*l.* Corn was five shillings a bushel. Carpenters had three shillings the day. Board was nine or ten shillings.

1643. There was a long cold and wet time, and it caused a great scarcity of corn, and in every town many families had to live on fish, muscles, &c.

In 1640–1, there was a change in public affairs in England, which so affected things here that a cow which the year before was worth 20*l.* could not then be sold for more than 4*l.* or 5*l.*, and nobody could pay his debts. This caused the colony to send out agents, of whom Mr. Weld was one.

In 1645, in a deed from John Stonehead to Thomas Dudley, two oxen are valued at 15*l.* ready money.

In 1646, a cow brought 4*l.*, a cow and calf 6*l.*, a yoke of oxen 14*l.*; English wheat was worth four shillings a bushel, peas three shillings eight pence, rye three shillings six pence.

In 1651, a cow was worth 5*l.*, a yoke of oxen 16*l.* a horse 16*l.*

In 1658, a cow was worth 3*l.* to 4*l.*, a yoke of oxen 10*l.*, a horse 13*l.*, Indian corn was at two shillings

per bushel, malt at four shillings, butter was five pence a pound, cotton cloth sold for three shillings.

In 1683, a cow brought $2l.$ to $3l.$, sheep 5 shillings a head, butter three pence.

In 1658, twelve acres of land on Stony River was worth $48l.$, land at Gravelly point was held at $50l.$ per acre.

In 1661, land at Roxbury Gate (next Boston) was valued at $6l.$ an acre.

In 1668, nine acres, "as you go to Boston," was valued at $100l.$, and four acres at Pine Island at $40l.$

In 1683, six acres of pasture on the south side of the Great Hill was worth $24l.$, four acres of marsh in the Island at $38l.$, two of fresh meadow at Bare marsh, $8l.$.

In 1697, thirteen acres of plow land in the calve's pasture was worth $120l.$

Wampumkeage, or Wampum, is frequently named in the old lists of estates.

People were well supplied with arms. For instance, in the parlor of Isaac Morrill, were hung up a musket, a fowling piece, three swords, two belts of bandoleers, a pike, a half pike and a corslett.

CHAPTER VIII.

Ancient Localities.

Various localities are constantly named and referred to in ancient documents. Some of these will be found useful in tracing out titles and estates.

Boston Gates were at the line. Boston Neck extended from this line one mile and thirty nine yards to the fortification, built of brick, with a ditch, where there were two gates, one for foot passengers and one for carriages. They were originally for defence. Those at Roxbury line were probably of similar character, though less strong.

CLAY PITS. These were near the street, where the town's people used to dig clay for various purposes. They were East of Roxbury-street and North of Dudley-street. In 1675 the town granted them to Ralph Hemingway. An indictment was once found for digging up clay at Boston gate.

THE LANDING PLACE. Some care must be taken not to be misled by this name. There were two landing places. When what is now the empty basin and the back bay was full, the town had one on the north of the meeting house hill. The other was at the point that extends down to the wharf, ~~at the mouth of~~ ~~Stony River.~~

Gravelly Point, was the point that runs out into the bay at the mouth of Stony River, towards Cambridge.

Bass Point, is a name met with for the few first years.

Mills. A water mill was built at Roxbury, in 1633, by one Dummer. I have seen two depositions taken in perpetuam, in 1702, of William Gary, then aged 75, and John Ruggles sr. aged 70, in which they say that they remember that fifty years before then the tide mill was “Baker’s Mill,” and so called, and that father Baker bought a piece of land for gravel on the other side of the creek, and that ever since their remembrance Thomas Lamb and his successors had enjoyed the lane towards the mill, maintaining a good and sufficient gate somewhere in the lane. This was in the east of the town. Traces of a mill still remain near Parker street. In 1684, the interest of Thomas Baker (the son of John) “in the irons, stones, land and privilege of the old tide mill in partnership,” was valued at £15.

In 1655, leave was granted to John Johnson and others to set down a mill, &c. in or near the place where the old mill stood, provided they maintain a cart bridge sufficient for the town.

In 1656, liberty was granted to John Pierpont for setting a Fulling mill on Stony River.

In 1663, an “old mill” is named which stood on Stony River, near the place where the Providence railroad crosses Tremont road, and is now known as Wait’s mill....

There was a very ancient mill built to grind for

Roxbury and Boston, (i. e. Brookline or Muddy River, then part of Boston,) which stood at the northeast corner of Jamaica pond, at the outlet; many old papers are met with relative to it, and the drawing off the pond. Farther up in town was a saw mill, on Saw Mill Brook.

Muddy River, was the water which still stands in Brookline, near the Punch Bowl.

Stony River, is the stream that runs by Wait's mill, and the corner of Centre street, under Hog's bridge. There was a weir here in 1631.

Smelt Brook, runs under the roads at the foot of Dudley and Washington streets, between Guild Hall and the Universalist church. Mr. Young, the compiler of the Massachusetts chronicles, probably came out some hot dusty afternoon to find it, and not seeing any thing like it there, concluded it must be the brook "between the town and Dorchester;" but, though it is hid by the great thoroughfares that pass over it, it was once a considerable stream, and there was once a large watering place there. This was also once known as "The Brook," and the "Town Brooke," &c. The stream that divides the town from Dorchester was called "Dorchester Brooke."

Saw Mill Brook, is the stream you first cross as you come from Spring street church towards the Plain, by the upper road.

The *Great Hill*, is now known as Parker's Hill, as well as by its ancient name.

The Great Pond, is Jamaica Pond.

Clapboard Hill, is the name of the large hill in the south part of the town, between Muddy pond and

Flaggy meadow. It was also known as "Flax Hill." One might think there would be little danger of such places being forgotten, and that there could hardly be any question about their identity; but as long ago as 1728, the depositions of some Connecticut people were taken to fix the location of this hill. The present name is said to have been given from some clapboards having been burned there.

Walk Hill, still bears the ancient name. On an old plan I find the name of Pig's Walk. There was a hill which for the first fifty years was called Pig's Hill. It may be the same.

The Training Place. The Old Training Place is named in the Ancient Transcript. In 1631 the court ordered that on the first Thursday of every month there should be a general training of captain Underhill's company at Roxbury and Boston. This must have been a famous place in those days. Training meant something then. The Training field was east of the street, or Roxbury Street, and contained seven acres or more, extending along where Warren and Washington streets unite. The Town had only a right in it for training. In 1762 they sold that to Joseph Weld.

The Common lay south of the road leading to Dorchester. "Common Lands" are, however, not to be confounded with this. They are often named in ancient deeds, and refer to lands in the several divisions which had not then been allotted. Twenty eight acres of the Town Common was sold to Joseph Williams in 1763, for £1431 16 shillings. The wood

then sold for £1787 3sh. 2d. Fifty four acres were sold in 1812.

Remington's Paradise, was on the road to Brookline, near what is now called Parker Street. This name occurs in 1653, and was given for the owner. There is a place there still known by the name of Paradise.

Spring Street was named in 1690.

Jamaica Plain. The following account of this name is given by the late pastor of the church at the Plain. "Jamaica Plain, from its proximity to the pond, was originally called 'Pond Plain.' How it changed its name has never been really ascertained. There are many legends upon this inquiry, but none of them entirely satisfactory. One is, that it was so baptized in consequence of gentlemen from Jamaica spending their summers there; which circumstance, if true, might at once account for it. But it cannot be ascertained, that any other than Timothy Penny, Esq. who came to this country not earlier than 1767, ever had a residence here; whereas Hugh Thomas, April 7th, 1677, ninety years previous, conveyed his property for the benefit of a school 'to the people at the Jamaica end of the town of Roxbury.'

"Another more probable, but not altogether satisfactory account is, that a gentleman by the name of —, from some unknown cause, disliking his wife, quitted London, informing her that he was going to Jamaica on business. Hearing nothing from him for a very long period, she at length embarked for Jamaica, in expectation of finding him there. But, to her great surprise, she could not learn that he had ev-

er been at the Island. And a vessel from that place going direct to Boston, she took passage, arrived safe, and having frequently related the circumstance, at length obtained accidental intelligence that an Englishman had for some time past been residing with a poor family in Roxbury, ‘at the Pond Plain;’ where, most unwelcomely to himself, she actually found him. The story of his saying he was going to Jamaica, was so often and ludicrously told, that the inhabitants *desiratively*, at first, called it *Jamaica Plain*, which name it has since retained.

“The last, and to me most probable account I have heard was, that the Indians, who at that time were numerous here, used frequently to go to the street in Roxbury for rum, and having accidentally met with some Jamaica spirit, that greatly pleased them, they would afterwards inquire for it, saying “Indian love Jamaica;” in consequence of which, the retailers called them ‘Jamaica’ folks or Indians; from which circumstance, the name became gradually familiar, and all the inhabitants of this part of the town at length acquired the name of ‘Jamaica’ Plain people, instead of Pond Plain, as they had been usually called before.”

But it seems hard to say which of them is most improbable, or to see what basis of fact the two last accounts, or the last especially, have more than the first. If it is certain that gentlemen from Jamaica did not make this loveliest of spots their summer residence in 1677, it is just as certain that there was no poor family for a nameless London gentleman to live with; “all the people of Roxbury were very rich,” and this

lady who was never heard of before or since, would hardly have named it Jamaica, from all the concern that place had in her affairs. Furthermore, it does not appear that the Indians here were numerous, at any time, or that they used to go often to the street for rum. It is altogether likely from Eliot's principles and influence and care for the natives, and the persons who traded in town, that Roxbury Street was the last place an Indian would go to for any thing of the sort.

The name was well known in 1677. It was written Jamaco, Jemaco, and Jameco. The name Jamaico End was used. "Pond Plain" does not appear to have been the earliest.

Weedy Plain was at the west part of the town.

Squirrels Delight, was near Quenecticote lane, by Jamaica pond, towards Brookline.

Pine Island, was towards Dorchester, in the bay; "on the river that leads to Dorchester tide mill," where the magazine is.

The *Wolf Traps* were towards Dorchester.

The *Foxholes* were west of Back or Walnut street.

Totman's Rocks, or Tatman's, were near the corner where the pump stands at the corner of Centre and Cross streets. The name was from John Totman, who lived there.

The *Calves' Pastures* were on the road to Dorchester. They embraced some marsh land.

The *Thousand Acres* were next to Dedham, and are explained in connection with the town's boundaries.

Gamblin's End, was near School street, near Stony

River. The name was probably given from Robert Gamblin, who lived next to Thomas Bell, on what is now School street.

The “*Salt Panks*” were at the east end of the town, towards the bay next Dorchester.

The Nooks, are very often referred to in old documents, and often create perplexity. I find the name was used for certain points of land, or knolls, that made out into the meadows near the streams, and the nooks next Dorchester and those on Stony River are named. The name now conveys quite a different idea.

Rocky Swamp it is hard to identify. Several roads in different parts of the town lead to “Rocky Swamp.” The chief one extended from what is now known as Tommy’s Rock, up to Stony River, through the valley. The road from Philip Eliot’s, through Gamblin’s End, led to Rocky Bottom.

Pritchard’s Island was a marsh, at the mouth of Stony River. From an old deed executed by five of the chief men of the town, as “attorneyes” of Hugh Pritchard, granting to a large number of individuals various portions of this marsh, it appears that this is “an island now, by reason of the creeke that hath been digged between the same and the land of John Johnsons,” and with the land, part of this creek was granted.

“*Black Neck*” is a name which occurs, the place is not known.

Haeburn’s Neck. In 1694, the town voted “that the lane which goeth out of the highway to the tide mill and leadeth downe toward Gravelly Point, be-

tween the land of the heirs of Mr. Samuel Danforth and those of Mr. Haeburn, commonly called Mr. Hae-burn's Neck, should be layed open from the said highway to the tide mill," &c.

Dudleys Neck, was north of the road leading to Brookline.

Bear Marsh, or Bare Marsh. The highway which led "from the Dedham road at Polley's," (the corner at Mr. Stephen M. Welds',) "by Mr. John Welds," (the street now South street,) led to a bear marsh, which was off at the south of the Plain, towards Dorchester and Milton. It embraced the meadows upon the head waters of Stony River.

Meeting house Hill is where the first church stands. Meeting house Lane is that part of Washington street which leads up to it.

CHAPTER IX.

Accounts of the first settlers, their families, residences, &c.

This contains every name in the town to the year 1650, so far as they are recorded in the various records of births, deaths and marriages of the town, and the first parish.

George Abbot married Mary Chandler, Dec. 12, 1646. This is probably the one named by Farmer as having come from Yorkshire and settled in Andover in 1647, and married *Hanna Chandler*.

Mr. George Alcock came with the first company to Roxbury in 1630. He was deacon of the church and representative to the first General Court in 1634. His son John, who was born in England, came out with his father, and graduated at Harvard College in 1646. He was a physician. Deacon George had son Samuel, born 1637, April 16. His homestead of five acres was south of Governor Dudley's, fronting east on the highway, and west on the meeting house common. He died December 30, 1640. He had a brother Thomas, who was one of the first men in Dedham. His sister married Edward Porter. "When the people of Rocksbrough joyned to the church at Dorchester until such time as God should give them opportunity to be a church among themselves, he was by the church chosen express to be a deacon to regard the brethren at Rocksbrough." "He made two visits to England upon just calling thereunto." "He lived in a good and godly sort and left a good savor behind him, the poor of the church much bewailing him."

John Alcock had twins, Ann and Sarah, born May 26, 1650. Joanna died 1649, August 5. In 1668, Doctor Alcock bought a house and eighteen acres, close to the church, of John Pierpont.

Henry Archer married Elizabeth Stow, in 1639. She was daughter of John. Henry Archer may have been the one at Ipswich, in 1641.

James Astwood came in 1637. His wife was named Sarah.—He had James, born Nov. 29, 1638: John, born Sept. 20, 1640, died March 15, 1644: John, born March 7, 1641: Joseph, born Nov. 19, 1643: Joseph, Nov. 10, 1644: Sarah, born Jan. 10, 1646: Mary, born Dec. 21, 1647. He was dismissed to Boston. His homestead, was next to Philip Eliot's, west of Stony River, and contained four acres. After his death in 1654, his estate was declared insolvent.

Thomas Baker, whose wife was Elizabeth, had children, John: Sarah, wife of Jabez Jackson: Marya, wife of Roger Adams: Elizabeth, born Oct. 2, 1641: Joseph, born Feb. 24, 1647: his house lott of one half an acre was next the land belonging to the mill which he owned—he died in 1683. His will says he was “old and blinde.” His father was John Baker, who was freeman in 1634.

Gregory Baxter, freeman in 1631; had Bathesbie, born June, 1632: Abigail, born Sept. 1634: John, born Dec. 1, 1639.

Thomas Bell came in 1635, was made freeman in 1636; he had Sarah, born 1640: John, born 1643, died 1643, 4th month. His homestead was on School street, then the road to Gamblin's end. His old house was torn down in 1765, and the present one built in 1768, at the corner of Boylston street. His will is dated January 29th, 1671, and was proved May 30, 1672. He left Roxbury, had letters of dismission in 1654, and died in England, but will be remembered as long as the free school endures, for he gave to it all his property here, a bequest which, at the time was a very great one, and which, with its accumulations, now renders this institution one of the most richly endowed in the country. A few more such would have made this school a college.

George Brand married Mathew Heath in 1643, his house lot of one-half an acre was bounded "one side on Stony River, and every way else on the common."

Daniel Bruer, or Brewer, was freeman in 1634; he had a son Nathaniel, born May 1, 1635: Sarah, born March 8, 1638.—Another son of his died in 1646. His son Daniel graduated at Harvard College in 1687, and was a minister at West Springfield. He died in 1689, at the age of 84. George Brewer died, 1646.

Edward Brigge, or Bridge, or Bridges, was freeman in 1639; he had Thomas, born May 31, 1638. He died in 1683, aged 82. He lived on the Dorchester road, west of George Holmes', where he had eight acres.

John Bowles, or Bowelis, was freeman in 1640. He was for a long time one of the most important men in town affairs, being one of the seoffees of school, and often one of the five-men. He was ruling Elder of the church. In 1689-90, he was Speaker of the Court. He lost his wife, Dorothy, in 1649. In 1649, he married Elizabeth Heath. He died in 1691. He had a daughter Elizabeth, 1650.

John Burrell, whose wife was Sarah, had a daughter Sarah in 1634.

Thomas Bumstead, whose wife was Susan, brought two small children, Thomas and Jeremiah. Anna was born Jan. 20, 1639, Hannah in 1641, Mary in 1642, Gerard in 1643. He was dismissed to Boston, and died 1677.

Edward Bugby, or Boogby—Joseph, born June 6, 1640. An infant born and died, 1642. His property in 1668 was inventoried and appraised at £336: 06: 06. The home lot of three acres with his house, which was on the right of the way to the great lotts was valued at £100.

Robert Burnet lost a child in 1642.

Edward Blacksley, a widower, died in 1637. His daughter Sarah died in 1638.

Jerauld Bourne had Jerauld, born August 6th, 1643.

Ann Brabrook, an old woman, died May 20, 1648.

Arthur Cary, which may have been also written *Gary*, had son Samuel born Sept. 22, 1638. He died in 1666. He had other children, William and Nathaniel. His wife's name was Frances.

William Chandler came in 1637. He brought with him from England his wife Hannah, and four small children, Thomas, Hannah, John and William. He was made a freeman in 1640, and died, the next year, of consumption, "a godly christian."

Edmund Chamberlain married Mary Turner in 1646. The same name occurs in Chelmsford.

Richard Chamberlain owned a house and half an acre next Rev. Jno. Eliots. The same name is found at Braintree.

Samuel Chapin. His wife was Sisly. His name is met with at Springfield.

William Chase came in 1630, and brought with him his son William. He removed to Scituate, and afterwards to Yarmouth.

Benjamin Child. His name occurs in 1648. He had land in town and his name is in the Transcript, but he belonged to Muddy River. In 1672, he was one of those there who contributed for building the church. His wife Mary was admitted to the church in 1658.

William Cheany, Cheney, or Cheny, came in 1635, with his wife Martha, and his children, Mary, Martha, John, and Daniel; had a son, John, born Sept. 29, 1639: Mehitable, born June 1, 1643: Joseph was born June 6, 1647. He died in 1666, aged 63. His property amounted to £886: 01: 04.

John Carman came in 1631, with Florence, his wife. His son John was born in 1633, Caleb in 1639.

James Clarke. His children, Elizabeth and Mary, were baptized June 8, 1645; Martha, born April 25, 1648: Hanna, born Dec. 23, 1649.

Robert Cole came in 1640, with the first company. He was one of the two that were chosen in 1632, from each town, to confer with the assistants, &c. He was made freeman in 1631. He removed, probably to Ipswich.

Philip Corey married Mary Scarboro, Oct. 1, 1647.

Stockdale Coddington. His wife, "an antient woman, not of this church," died in 1644.

William Coy married Grace Newell, Sept. 14, 1644.

Griffin Crafts was son in law of John Ruggles. His son John's birth, July 10, 1630, is the first recorded in the town.—Mary, was born Oct. 10, 1632; Abigail, March 18, 1634: Samuel, Dec. 12, 1637; Moses, April 28, 1641. He was lieutenant, representative from 1663 to 1667, five years, and often selectman and concerned in Town affairs. His descendants are numerous.

William Curtis, with his wife Sarah, was here March, 1632-3, when he was a freeman. They brought, from England, with them, Thomas, died 1652; Mary, John, and Philip. They had born here, Hannah; Elizabeth; and Isaac, born 1642. Their oldest son William came out the year before them. "He was a hopefull schollar, but God took him in 1634." His homestead of ten acres was bounded south on Stony River, north on R. Pepper, west on J. Ruggles and John Totman, east on George Brand. This has never been alienated from the family. It is now occupied by Mr. Isaac Curtis, the sixth in lineal descent (the oldest of each generation having borne the same name) from William's youngest child. It is the old place just beyond the railroad crossing on the right of Boylston street as you go towards the Plain. One of his descendants in 1721 bought a horse and negro and set up farming, and was the first man who carried vegetables to town in a cart, instead of panniers.

John Dane married Ann Chandler in 1643, and died 1658, leaving his wife and children, Francis, Elizabeth (How) and John.

William Daris was here in 1642, had son John, born Oct. 1, 1643: Samuel, born Feb. 21, 1644. His wife died, 1658. He died in 1683, aged 66. John and William died in 1706.

Tobias Davis married Bridget Kinman in 1649, and died in 1690. He had a daughter Sarah, born Feb. 10, 1646. His first wife, Sarah, died in 1648.

William Denison was freeman in 1632. He brought over his wife, and sons Daniel, aged about 20, Edward and George, younger. He was a representative in 1635, to the general court. In 1646, he lost his wife. He died in 1653, "an old man." He was one of those dismissed in 1637, for their opinions.

Daniel Denison, his son, was a famous man in those days.—He married Patience Dudley, a daughter of Thomas, the Governor, at Newtown, and joined the church there, and went to Ipswich. He was a military man, and held almost all ranks, up to Major General. He represented the town for many years in the court, was one of the assistants for twenty-nine years, and for two years a speaker of the house. He died in 1682.

Edward Denison was disarmed in 1637, made freeman in 1648. He married Elizabeth Weld in 1641. Had Elizabeth, born Aug. 8, 1642. A child named for John died in 1643; John was born 1644; Edward died 1645; Joseph died 1649; Jeremiah born in Dec. 1647, died in May, 1649. He was a representative three years, and died in 1668. He lived on Stony River. His estate was valued at £1227 : 05 : 00.

George Denison was born in 1621. In 1647 he was a captain in Roxbury. He was a freeman in 1648. He is named as "a young soldier lately come out of the wars in England." He married Bridget Thomson, 1640. His wife died 1643. He had a daughter Sarah, born March 20, 1641, and Hannah, born May 20, 1643, and a son John, born July 16, 1646. He removed to Stonington. In Philip's war he was a bold and distinguished leader. In 1676, with sixty-six volunteers and one hundred Christian Indians, he slew seventy-six of the enemy without the loss of a man, and took prisoner Quanonchet, the Narragansett Indian, whom his Indians beheaded.

"Old Mother Denison" came in 1632, and died in 1645.

Henry Dingham married Elizabeth Alcock in 1641.

Mr. Richard Dummer was the one who built a mill soon after the settlement of the town. He is said to have been a very rich, and very benevolent man. He removed to Newbury. He was here in 1632.

Rev. Samuel Danforth was born in England in Sept. 1626, and came to this country in 1634, with his father Nathaniel. He graduated at Harvard College in 1643, was ordained minister of the church September 24th, 1650, and died November 19th, 1674, at the age of 48. He was teacher from the time when he graduated till his settlement. In Mr. Dunster's account is one item of £56 13sh. 8d. paid Samuel Danforth, as Reader and Fellow, for six years. He was one of the Fellows, in the College Charter of 1650, and seems always to have taken deep interest in its welfare.

It is said that he "wrote as a scholar," and "was very affectionate in his manner of preaching, and seldom left the pulpit without tears." He was learned in the sciences and theology. That part of the diary of the Pastors which he wrote indicates the interest he took in astronomy, by its frequent descriptions of the appearances of various phenomena, and of the situations and movements of heavenly bodies. He published an account of the comet of 1664, which probably led Mather to mention that "his astronomical composures saw the light of the sun." From 1664 to 1670, the diary is filled with descriptions of prodigies, earthquakes, comas, &c. His election sermon in 1670 was published.

In 1657, Mr. Danforth bought of Anthony Stoddard and wife the estate which formerly belonged to Capt. Joseph Weld, for which he paid £180.

Mr. Danforth married the daughter of Rev. Mr. Wilson of Boston, in 1651. They had twelve children, some of whom were distinguished. He was honored with a Latin epitaph, viz:

Non dubium, quin eo' iverit, quo stellae eunt
Danforthus, qui stellis semper se associavit.

Thomas Dudley came over in 1630, in the *Arabella*, with Winthrop. He did not settle here at first, though he came quite early and settled in the town, and his family have been amongst its most prominent citizens. He was born in 1674, at Northampton, in England. His father, captain Roger Dudley, was "slaine in ye warres," in battle, when Thomas was very young. "But God took him up when he was forsaken, and stirred up some special friends who took care of him in childhood."

It is said that some unknown person left him £500, and that a Mrs. Pufroy, a widow, noted for her piety and works of charity, took an interest in him, and by her care he got some little education, and was taught Latin and grammar.

He was afterwards page to the Earl of Northumberland, in whose family he learned "courtship and whatever belonged to civility and good behaviour."

He then became clerk to Judge Nichols, a connection by his mother. In this position he acquired some knowledge of the law.

When only twenty years old, he had become well known about Northampton, for his wit, mettle and spirit, and Queen Elizabeth gave him a captain's commission. He raised a company of eighty men and went over to France under Henry IV. In 1597, he was at the siege of Amiens, but the treaty being concluded before he had had any fighting, he returned home.

At this time there were several eminent Puritans preaching in that neighborhood, whom he often heard. Under their influence the character of Dudley was fixed, and some new elements were developed in it which changed its aspect altogether. His high spirits showed themselves in his religious zeal.

Soon after this he became steward to the Earl of Lincoln, Theophilus, whose affairs he managed for about ten years. The Earl's affairs were much involved. There were heavy debts upon the estates, and a great deal of business to be done which required not only energy and activity, but labor, prudence and judgment. In this office Dudley met with complete success, as is shown by the situation of the Earl's affairs when he left him, and by the fact that he always retained the esteem and respect of the family. He was the executor of Johnson, the Earl's son in law.

But his desire for a less laborious business, together with his religious opinions induced him to hire a place at Boston, where he could be under Mr. Cotton, with whom he became very intimate. He did not remain long here, however, before at the pressing call of the Earl of Lincoln, he again consented to take the management of his affairs, and he remained with him till he came to New England.

The first connection of Dudley with the Massachusetts colony was when the Boston men promised "to adventure £400 in the joint stock of the company, but afterwards that ten persons at least should underwrite £25 each, and to adventure themselves £250, and to provide able men to send over to manage the business." His name first occurs at the meetings of the general court towards the last of that year. In October he was chosen one of the committee for the planters. In December he was chosen one of the undertakers. He was chosen one of the assistants, and when aboard the Arabella, at the last meeting held in England by the company, it being found that Humphrey who had been chosen deputy Governor could not come, Dudley was chosen deputy Governor in his place.

He was then about fifty-six years old, but very strong in body as well as mind. He had amassed some property, and, what was of more moment, had had his character developed and nerved by long and varied experience, and by the very life that would seem to be the fittest path for one to take who was to enter upon the duties that were before him. Till his death he was one of the governing minds of the colony. He always held one of the highest offices.

Dudley brought with him to this country his wife Dorothy and his children, Samuel, born in 1606, a minister, who married Mary Winthrop; Anne, the wife of Governor Bradstreet; Patience, wife of General Denison; Mercy, wife of Rev. Jno. Woodridge; another who married Major Keayne; and Dorothy.

He first went to Newtown, which is now Cambridge, it being agreed that the town and settlement should be there. But when that arrangement was broken up, he went to Ipswich; but he remained there only a short time, and from that place came to Roxbury, where he settled, and the family still remains. He built upon the west side of Smelt Brook, just across the watering place,

at the foot of the hill where the road that runs up to the first church, joins the Town Street. His house was nearly opposite the apostle Eliot's, and stood where the Universalist meeting house now stands. His old well is now there. There was a breast work thrown up on the same place in the revolution.

We may judge of Dudley's character from his course in the colony. In April, 1632, he left, one day, before the court was over, and sent in a letter of resignation, which the governor and assistants refused to receive. In May, they had a meeting to consider the matter. Dudley then said that he resigned to keep peace, for he felt bound in conscience to speak his mind freely and that gave offence, and he had moreover the right to do so when he pleased. The governor and some others then took him to do for some bargains he had made with some poor men of his congregation, to whom he sold seven and half bushels of corn before the harvest, to receive ten for it after, which they argued was oppressive usury, within the meaning and letter of the statute. Dudley held it was lawful, and he and the governor had high words, and finally he told the governor plainly, if he had thought he had sent for him to his house to give him such usage he would not have come there, and that he never knew any man of understanding, of any other opinion, and if he thought otherwise of it, it was his weakness. The Governor then charged him with extravagance, in wainscotting and adorning his house, in the outset of their settlement, alleging that they needed all funds and the example was bad. Dudley replied he only put on the clapboards in form of wainscot, and he did it for warmth, &c. They finally held that he could not resign, and he continued in office. In August, again, when complaint was made of the governor for removing his house from Watertown, Dudley showed his character. He began by asking what authority the governor had more than any assistant save to call meetings, and affirmed that he had none. But the governor giving a reply that he had, that wounded Dudley; he told the governor that if he was so round, he would be round too. The governor bade him be round if he would. He sprang up in great rage and fury. The governor grew hot also, and it was with difficulty they were pacified by the interference of mediators. Then Dudley asked by what authority the governor removed the ordinance and built a fort at

Boston; by what right he lent powder to Plymouth; or gave the Watertown people leave to erect a weir on the river; by what right he licensed Ratclif and Gray to stay in the colony, and why he did not collect fines. The governor answered all these charges. He also reprimanded. Such scenes show what Dudley was.

In 1634, Dudley was chosen Governor, and was Governor for three years, in 1634, 1640, and 1645. He was deputy thirteen times. In 1635, he was chosen one of a commission to frame a body of laws for the colony. In 1643, he was appointed commissioner to frame articles of confederation between the colonies. In 1644, he was chosen Major General.

He lost his wife in 1643. In 1644, April 14, he married Katherine Hugburne, who had considerable property.

Dudley was a thrifty man, and, though somewhat advanced in years, a very enterprising one. He became one of the largest land holders. He was a trading, money getting man. From the nature of the securities met with, and the records of the levies he made, we may suspect there was some truth in the charges against him, and that he really was somewhat hard and prone to usury. The court granted to him in 1632, two hundred acres of land on the west side of Charles river, over against the new town, and in 1634, five hundred acres about the falls, on the east side of Charles river. There he started the mills, and made money out of them. In 1636, they granted to him a thousand acres, "wherever it may hinder no other plantation." In 1640, his part of the four thousand acres granted to Roxbury, being 460 acres, was made 500, and set out to him on Concord river.

He died in 1653, July 31, on the Lord's day, at night, in his 77th year. His property was valued at £1560: 10: 01. We find, in his inventory, bandoliers, corselets, &c. some Latin books, some on law, some that indicate a taste for literature, and many on the doctrines of religion he espoused.

At the time when the new lights of that day appeared, he was most earnest in his opposition to them. He even accused Cotton of wavering and called him to account. He would have made a good persecutor at any time. He seemed disposed to deny all toleration to others, exactly in proportion as he had himself once needed it. He did as men of strong passions are apt to do.

Whatever cause he did espouse, had his whole heart. Whatever he was against, found him a good hater.

He was a man of great spirit, energy and force of character. His experience had been long, varied and great. His resources and powers were fully developed. The station he had held must have given him a degree of cultivation, of taste and manners, somewhat, to say the least, above most of the colonists, though not so great as Winthrop's. He was well versed in the details and management, as well as the principles, of business. His mind was cultivated, and his judgment mature and practised. His knowledge of the law was good, and served him and the new colony well. There is reason to suppose he drew the agreement for the Free school. The clause binding the estates is in his hand. Though not a polished writer, he was, by no means a bad one, as his letter to the Countess of Lincoln, which is a treasure for other merits besides its literary ones, shows. He is said to have been no mean poet. It is certain that one of his daughters was a highly respectable one. As he had for so many years such controlling influence in public affairs, perhaps it is not too much to say that the State is a monument to his knowledge, his judgment, and his principles.

Allusion has been made to one prominent trait of his character, his religious zeal. He was a genuine puritan, stern and devoted, asking no quarter for his own opinions, and giving none to others; not merely esteeming religious concerns important before all others, but so constituted that whenever religious affairs presented themselves they absorbed all others. Even in his will, he says, "I leave this testimony behind me for the use and example of my posterity, and any others upon whom it may work, that I have hated and do hate any false way in religion, not only the old idolatry and superstition of popery, which is wearing away, but many more late, being much worse, the more horrible blasphemies and errors of late sprung up in our native country, and secretly received and fostered here more than I wish they were."

An epitaph, which is ascribed to him, may serve to illustrate this trait in his character. It will also show with what show of justice any body could charge him with being a poet.

Dimme eyes, deafe eares, cold stomach shew
 My dissolution is in view.
 Eleven times seven years lived have I,
 And now God calls, I willing dye.
 My shuttle's shut, my race is run,
 My sun is set; my deed is done;
 My span is measured; my tale is told;
 My flower's faded and grown old;
 My life is vanished; shadows fled;
 My soul's with God; my body dead.
 Fare well, dear wife, children and friends,
Hate Heresy. Make blessed ends.
 Bear Poverty. Live with good men.
 So shall we meet with joy agen
 Let men of God in courts and churches watch
 O'er such as do a toleration hatch,
 Least ye ill egg bring forth a cockatrice,
 To pay you all with heresy and vice,
 If men be left and otherwise combine
 Mine epitaph's I died *no libertine.*"

Libertine meant Familist. Heresy meant what heresy always means to him using the word. He whose blood does not curdle at the fierce, cold, self-conceited, bigotry of the man, will at least pity the folly, the weakness, the lack of christian charity of the time. Yet, there can be no doubt that piety mingled in his convictions. His intolerance was no cloak. His hatred of gospel libertinism was sincere and conscientious.

He was one of unbounded hospitality, entertaining strangers, poor English and Indians. He gave liberally. If he drove a good bargain, he was a man of exact justice.

It is said there was on his tomb in the grave yard at the corner of Eustis and Washington streets, a leaden plate that had an epitaph upon it, which was torn off and run up into bullets in the revolution. The epitaph was this :

"Here lies Thomas Dudley, a lusty old stud,
 A bargains' a bargain and shall be made good."

^f There must be some doubt whether it is genuine, but it indicates what was the estimate of his character. Indeed, all who speak of him, unite in praising his ability, integrity, and love of justice, and more especially his "hatred of disorder, and his

antipathy to all heresy and corrupt doctrine." He was styled the "antient, honored and trusty soldier of the truth." He was upright, and honest, and fearlessly spoke his own opinion in the face of all men.

One of the clergy, Nathaniel Rogers, wrote this anagram in his honor. It is worth preserving as showing the fashion of the day.

THOMAS DUDLEY.

Hold, mast, we dy.

When swelling gusts of antinomian breath
 Had well nigh wreck'd this little bark to death,
 When Oars gan crack, and anchors, then we cry
 Hold firm brave mast, thy stand, or else we die.
 Our orth'dox mast did hold, we did not die ;
 Our mast now roll'd by th' board (poor bark) we cry.
 Courage, our pilot, lives, who stills the waves,
 Or midst the surges still his bark he saves.

He wrote, also, the following Latin Epitaph :

Heluo librorum, lectorum bibliotheca
 Communis, sacrae, syllabus historiae,
 Ad mensam comes, hinc facundus, rostra disertus,
 Non cumulus verbis, pondus acumen erat,
 Morum acris censor, validus defensor amansque,
 Et sanae, et canae, catholicae fidci.
 Angli-Novi Columen, summum decus, atque senatus,
 Thomas Dudleius conditur hoc tumulo.

Another of them is worth noticing for a different reason.

In Eliot's diary it is said that about the 16th of the 5th month, 1645, some nameless author sent to Dudley, then governor, this anagram.

THOMAS DUDLEY.

Ah ! Old, must dye.

A deaths head on you you would not weare ;
 A dying head you on your shoulders beare.
 You need not one to minde you you must dye.
 You in your name may spell mortallitye,
 Young men may dye, but old men they dye must
 Lord it can't be long } before you turne to dust.
 'Twill not be long }

Before you turne to dust ! Ah, Must, Old ! dye !
What shall younge doe when old in dust doe lye,
When old in dust lye ; what shall New England doe ?
When old in dust lye, it's best dye too.

Eliot was guilty of doggrel. This is in his vein. And it is hard to see why he should have questioned the best reading of a line, or noticed such a thing at all, or written it out at length, unless it was his own.

Besides the children named already, Thomas Dudley had a daughter Deborah, born 1645, and Joseph, born Sept. 23, 1647, who was afterwards governor of the colony, M. P., &c.

The descendants of Dudley have been amongst the first men in the country.

Mr. John Eliot, the next person whose name we meet, was the counterpart of Thomas Dudley. He was born at Nasing, in Essex, England, in November, 1604.

All that is known of his early life is that he was trained up under the care of pious parents, and that, as he says "his first years were seasoned with the fear of God, the word and prayer."

He received a thorough education at Jesus College in the Cambridge University, where he took a degree in 1622. He there laid the basis of a thorough knowledge of the original languages of the Bible and of great theological learning. He was particularly fond of philological studies, and became a critical and an accurate scholar.

After leaving the University, he was engaged as teacher in a school kept by Mr. Hooker, the eminent divine. There, no doubt, he got the ideas which brought him to New England.—He always said that "the days he spent with Hooker were a rich blessing to his soul." It was "in the quiet sanctity of Hooker's household," that his spiritual life was kindled into that expansive energy which led him with unalterable purpose to the service of God."

He came over in the Lyon, which arrived November 3d, 1631, and immediately joined the church at Boston. There he "exercised." He continued there till his removal to Roxbury. The Boston people desired him to become their Teacher, and labored all they could, with him and the church at Roxbury, to induce

him to accept their call, but, regarding himself bound to his friends at Roxbury, he could not be prevailed on to decline their invitation, and he was dismissed to Roxbury. He was ordained *Teacher* of the first church, November 5th, 1632. Rev. Thomas Weld had been invested with the *Pastoral* care, in July preceding. It is generally said that Mr. Weld was settled after and under Mr. Eliot, as his colleague. But this is a mistake. In October, 1632, Eliot was married to the lady to whom he had been espoused before he left England, and who came on the year after his arrival.

Though Eliot was young when he began his work here, and had had little, if any, knowledge of the world, he, as well as Dudley, had had just that education which best fitted him for the life he had to lead. Dudley was advanced in life, was guided by judgment, prudence, and his will. Coming to find an asylum for his opinions, professing to hate heresy and intolerance, he was himself most bigoted and intolerant. Eliot listened to nothing but the call of conscience. He cared for all men, but himself least. He set earnestly about a work, from which he could have hoped for neither fame, influence, or any worldly advantage.—The best that can be said of Dudley, is, that he was well fitted for the political service of that early day. Eliot had before him the work of a christian missionary.

Eliot has been known to the whole world for his public labors, and these we will first consider. Great, as must have been the labors of his parish in those days, they did not deter him from undertaking greater labors than any other man ever accomplished. In the first place he set about learning the Indian language. It is said that he learned this in two years so that he preached in it. But this statement seems to be improbable in itself. Without book, or teacher, he had to grope his way from the unintelligible sounds of the barbarous natives, into the mysteries of a language that it would be no easy thing to master with all the helps of learning. He had first to learn to understand the common talk. Then he had to learn the fit analogies to express what he had to teach, for which they had no words, but which he must still teach in the language of the natives.—And he had also to study the Indian and reduce it to some system, to study its laws scientifically, as well as to learn the words,

by memory, in order to reduce it to a written tongue. It is said he took Job Nesutan into his family to learn the language. It is much more probable that he had been studying the language for several years. Amongst the deaths recorded in town is one, in 1646, of "an Indian who had lived ten years with the whites, and could read." From our knowledge of Eliot, we cannot help believing that Eliot taught, and learned of this person. He was no man to stand idle ten years, with the tools for his work before him.

There were many Indians in the vicinity of Roxbury, and very likely many within the town, though but rare traces are found of them. Eliot first went to preach to them at Nonantum, October 28th, 1646. He preached there again on the eleventh, and again on the twenty-sixth of November, in the same year. The whole proceedings of the meetings are still preserved. After prayer and a discourse, the Indians put such questions as suggested themselves, such as these, *How he knew Jesus Christ?* *Whether the English were ever ignorant of Christ?* *Whether Christ could understand prayers in Indian?* *How the world came to be full of people, if all men were drowned in the flood?* *Why sea water was salt and river water fresh?* These and many more were put at the different meetings. They are curious and interesting as they show the operation of men's minds and of the religious sentiment. But they are too voluminous for the limits of this sketch. The accounts of the meetings were sent to England and soon after published and excited great interest.

It was a maxim with Eliot that the Indians must be civilized in order to their being christianized. Accordingly, he took the greatest pains not only to teach them the truths of christianity, but to show to them the benefits of the various arts known to the English, and to urge them to industry, good order, and good government. He looked to their physical comfort. "Cleanliness" he considered "next to Godliness." On the organization of a town at Natick, a simple code of laws was agreed upon, which indicate at once the habits of the natives, and the aim and obstacles of Eliot. They punished 1st, idleness, 2d, licentiousness, 3d, cruelty to women, 4th, vagrancy, 5th, looseness in dress, 6th, filthiness in person. These were, no doubt, made by Eliot.

Before, or about the time when Eliot commenced his labor at Nonantum, he had visited the Indians at Dorchester mill, but was not well received by them, though they afterwards desired him to preach to them. He began with those in his immediate vicinity. The next year, he went to Concord to preach, when he converted the chief and gained converts in the tribe. In 1648, he went to a tribe on the Merrimac, in 1648 to Yarmouth, afterwards to Lancaster and Brookfield. It was his custom for many years to preach to the Indians once a fortnight. In 1670 he made a journey to the Indians at Martha's Vineyard. In 1673-4 he travelled through the country of the Nipmucks, who inhabited the southern parts of Western Massachusetts and the North of Connecticut, preaching constantly and teaching them in their wigwams.

The progress he made was not rapid. It may be judged of from the fact that, at the breaking out of Philip's war the whole number of christian Indians in the Massachusetts colony was about 1150. The work was beset with difficulties. King Philip told the Apostle, that he cared no more for his religion than for a button on his coat. Ninigret, the Narraganset sachem, when requested by Mayhew leave to preach to his tribe, told him to make the English good first. There was great personal danger and hardship. On one occasion, the life of Mr. Eliot was threatened if he dared to visit a certain tribe, but he did not hesitate, saying, "it is God's work and I fear not," and he went, under the guard of his friends and some christian Indians. In one of his letters, he says "I have not been dry night nor day, from the third day of the week unto the sixth, but so travelled, and at night pull off my boots, wring my stockings and on with them again, and so continue. But God steps in and helps." Gookin, a judge of the Indian Court, said he was afraid to go through the streets alone. Eliot was not proof against all hardship. In 1657, he was "*exercised by the sciatica*, enduring much anguish and dolour," so that he could not preach for twenty weeks.

Yet he accomplished much. Under him the Indians became neat, and industrious. They began to leave their old habits and organize into civilized society. Several of their towns became quite thriving and respectable. In 1647, on Eliot's petition a court was established for the Indian tribe of Nonantum. The

warrant of Mr. Justice Waban, "You, you big constable, quick you catch um Jeremiah Offscow, strong you hold um, safe you bring um, afore me Waban, justice peace," and his righteous judgment in the case, between the drunken Indians, "tie um all up, and whip um plaintiff, and whip um defendant, and whip um witness," have become equally well known, but the general good order and thrifty condition of the Natick Indians is proof enough of a wise administration of affairs. Even the ridiculous warrant is equalled in brevity by one from the English court. "To the Marshal, or his deputy. By virtue hereof you are required to levy of the land of John Lamb to the value of £50 : 18, (and 2sh. for this ex'on,) to satisfy the worshipfull Thomas Dudley for a judgment granted at the Court held at Boston the 6th month."

In 1647, there was a synod which the Indians attended. A sermon was preached in the Indian language, and after it they had an opportunity to put any questions that suggested themselves.

In 1650, the Natick Indians urged Eliot to allow them to form a town. The Indian Town was organized the sixth of August, 1651. The regular formation of a church was conducted with great caution, from conscientious fears lest the natives should be admitted to communion without fit preparation. Repeated examinations were had, some of them public; and, in 1660, an Indian church was formed.

In connection with these labors, Eliot undertook and accomplished others, designed to establish his work on a lasting basis. He thought of making a translation of the Bible at least as early as 1649. In 1651, he had begun it. In 1661, the New Testament was published in Indian, and the Old Testament in 1663. His labors for the Indians were the dearest objects of his heart. The result he hoped for was one that it cheered his manly and benevolent soul to think upon. He looked to the direct effect of his own labors with the greater solicitude, because, having few to aid him, he could not but feel how much the success of his objects depended on his own single arm alone. He had not merely to write but to do much of the labor of printing also. In a letter written concerning a second edition of the Bible, which was published in 1685, he speaks of having only one person besides himself able to conduct the work. This was the Indian James, who got the surname Printer from his calling.

In speaking of this work, Edward Everett has said "since the days of the Apostle Paul, a nobler, truer, and warmer spirit than John Eliot never lived ; and taking the state of the country, the narrowness of the means, the rudeness of the age, into consideration, the History of the Christian Church does not contain an example of resolute, untiring, successful labor, superior to that of translating the entire Scriptures into the language of the native tribes of Massachusetts, a labor performed under the constant burden of his duties as a minister and a preacher and at a time when his spirits began to flag."

But it seems to me that vast as was the undertaking, & however common patience might have broken under so long and wearisome a labor, the literary toil of Eliot was not so great as his missionary labors. In these, while he had few of the pleasures of study or learning, he had quite as much tedious drudgery, and he had also to encounter danger, to endure excessive hardships, and what perhaps would be most trying of all, to withstand the attacks and calumnies of the English, themselves. The feelings of many of the English were hostile to his efforts. When the natives were committing depredations on their property, burning their villages, and murdering families all about, the English could not enter with great sympathy into the feelings of Eliot. Besides this, Eliot had the pain of seeing his best efforts thwarted, in a hundred ways, and the labors of twice as many years as it took him to translate the Bible, undone in a moment, by some cruel or imprudent act on the part of his own countrymen. Such things as these will damp and dishearten one who fears no danger and never is tired with the severest labor.

For forty years, day after day, week after week, he continued his visits to the Indians, not merely preaching, and holding "talks" with them, but going about amongst them every where, as the earliest code of laws proves, in the midst of every thing loathsome and revolting. His feelings must have been bitter when at the end of the war he found that more than half those who had been numbered amongst the little body of his converts, had renounced the faith, and taken up arms against the English.

In 1675, several captive Indians were brought to Boston.—Eliot interested himself deeply in their behalf. His diary shows how warm was his sympathy. But the people looked at it with

jealousy, and nothing but respect for Eliot could have prevented forcible interference. It was a sore trial for him to see men ruthlessly rooting out the truths he had planted, and to feel that, such was the state of men's minds, no one would again attempt to do what he had effected.

In 1675, is a note in his diary "soone after the warre wh. ye Indians brake forth, the history wr. off I cannot, I may not relate, the prophane Indians proved a sharpe rod to the English, "and the English proved a very sharpe rod to the praying Indians."

After the war was over, he records how the soldiers welcomed our Indians (the praying Indians) wherever they met them and "led them to the ordinarys and made them drink, and bred them "by such a habit to love strong drink, so that it was a terrible "snare to us. They learned so to love strong drink that they "spent all their wages and pawned all they had for strong "drink," "so that drunkenness increased, quarrelling and fiting," &c. He then laments over the loss of their Bibles.

The translation of the Bible could not so severely tax all his energies, as these labors. It certainly was attended with none of the bitter discouragements he found in them.

Besides the Bible, Eliot translated many other books into the Indian language. Baxter's Call, and the Psalter, were published in 1664, the Indian Grammar, in 1666, several editions of Catechisms and Primers, the "Sound Believer," and some tracts, about the same time.

Besides his Indian books, Eliot wrote and published several English ones; in 1665, the "Communion of the Churches;" in 1672, the "Logical Primer;" in 1678, the "Harmony of the Gospels."

"The Christian Commonwealth," was also written by Eliot.—This was a rare book and little known here till its recent publication by the Historical Society. It probably appeared during the latter part of Cromwell's government, or just before the restoration of Charles II, in 1660. In May, (the 22d) 1661, the General Court deeming sundry expressions therein, "touching kingly Government in England, offensive," "ordered that all persons whatsoever in this jurisdiction, that have any of the said Bookes in theire Custody, shall on theire perrills, within fowerteene dayes

after publication hereof, cancel and deface the same, or deliver them unto the next Magistrate, or to the Secretary, whereby all divulgement and improvement of the said offensive Booke may be prevented," and Eliot's acknowledgement be copied and posted in Boston, Charlestown, Cambridge, Salem and Ipswich.

He acknowledged the lawfulness of the English government, and the error of such expressions as too manifestly scandalized the Government by the King, as anti-christian, and that all forms of government deduced from Scripture, are of God.

The Christian Commonwealth was a form of government, which Eliot proposed to have adopted by the English Commonwealth. It was based on what he found in the Scriptures, and he thought that no one could deny it without derogating from their "sufficiency and perfection." It was upon a similar plan that Natick was organized. The form proposed was for individuals to organize into tens, or tithings, tens into hundreds, and so upwards, with rulers of tens, fifties, hundreds, thousands, &c. The several rulers in their jurisdictions were to be judges and cases were to be carried from one court to another up to the highest council chosen by the whole body. Each ruler was to expound the law according to the Scriptures, and each was to superintend and direct those below him. The Supreme Council was to have supervision of all. It was the highest court of law. It had the power of declaring war and making peace, and the power of regulating commerce, the arts, and religion. This he termed a Single Platform. But he contemplated the indefinite extension of the plan so as to embrace any number, and provided for rulers of myriads, ten myriads, millions, &c. He provided also for the choice of *Princes*, in populous Nations where there are other civil distinctions of societies, to take care of the good government of the superior rulers under them, and be members of the Supremo Council, who should be chosen by the people over whom they were to rule. For laws the Scriptures were to be the guide, being, as he said, "the perfect system to guide all the morall actions of man either towards God or man," the rules whereof the Judges were to apply to each man, guided "by their wisdom and discretion, and a pure conscience." Each decided case would become a precedent according to the principles of the common law.

The work shows that he was, as he said, no Statesman, in the common acceptation of the term. It does not manifest any knowledge of the science of political government, and its various checks and balancing powers. On the other hand it indicates, for that day, a liberal mind. It does not, like the early laws of the colony, for instance, copy the exact penalties of the Mosaic code; and unless limits are to be fixed, by construction, to his plan, where he has placed none, there may be found in this work the statement of a principle higher than has ever yet been adopted by any government in the world, of the absolute harmony of all laws, Divine and human, that no enactments of man can be binding which conflict with the laws of God. Governments have been based on the idea of the sacrifice of the rights of individuals, and men have had hardly time to study the theory of securing to each, perfect protection.

Eliot has been censured for his retractions, as an instance of weakness. But, if the whole work be carefully considered, it will be seen that he rather acknowledged that he had no desire to promote civil dissension, and did not desire that the strongest constructions should be given to a few phrases as perhaps applicable to existing circumstances, but intended a general application of his theory, whilst he still insisted on the general proposition of the legitimacy of Divine laws for human government. Much of the force of this will depend on the sense in which he intended to speak of the laborer against Antichrist, whether as against a single man, or for all noble works.

The inquiry which will most interest us, is how these labors of Mr. Eliot were viewed and supported by his own people. And, though no full account can be given of their labors with him, there is evidence enough to show that they approved and aided his efforts for the Indians.

Daniel Gookin, the one who, next to Eliot, was most active in this work, lived, for a time at Roxbury. In one of his letters, Eliot speaks of asking advice of one of the Elders of his church on some matter of importance concerning the Indians. This, no doubt, was Elder Heath. In a later letter he speaks of the great encouragement of the Ruling Elder. Another letter of that day, written by one interested in those matters, mentions Eliot's brother as a "right godly and diligent person who useth to accompany".

him. This was Philip Eliot. In another letter, Eliot speaks of "four of us" going to the Indians. Very likely they were Gookin, Heath, his brother Philip, and himself. In July, 1654, there was a public examination of the Indians in Eliot's church at Roxbury. There were several Indians who became members of his church. From these circumstances, and the unbounded love and respect felt by the Roxbury people for Mr. Eliot as long as he lived, there can be no doubt that they did all in their power to encourage his work amongst the Indians. In several instances visits of the Indians to Roxbury are mentioned.

Another circumstance is worth noticing. When the people of Roxbury came to take up lands, they selected their locations amongst the praying Indians in the country then known as the country of the Nipmucks, at Manchage, now Oxford, at Chabunkongkoman, or Dudley, Waanexit, Quatesset, and Wabquisset, the present town of Woodstock in Connecticut, and other places where the Indians had been converted to Christianity. This, certainly, is a sure indication of the steady adherence of his fellow townsmen, and their belief in the actual benefits of his missionary labors.

The same thing may be inferred from the fact that he never, for one moment, held any but the first place in the esteem and love of his own parish, those who knew all he did, and the motives that governed him.

Of his labors in his office very little can be told. But for nearly sixty years he remained with the parish, and always was beloved by all. There is not a word that is not in his praise. A single anecdote, which was told by some of the ancient inhabitants of the town, shows what was the character that stamped itself on their memories.

His charity was so great that his salary was often distributed for the relief of his needy neighbors, so soon after the period at which he received it, that before another period arrived his own family were straitened for the comforts of life. One day the parish treasurer, on paying the money due, which he put into a handkerchief, in order to prevent Mr. Eliot from giving away his money before he got home, tied the ends of the handkerchief in as many hard knots as he could. The good man received the handkerchief and took leave of the treasurer. He immediately

went to the house of a sick and necessitous family. On entering he gave them his blessing, and told them God had sent them some relief. The sufferers, with tears of gratitude welcomed their pious benefactor, who, with moistened eyes began to untie the knots in his handkerchief. After many efforts to get at his money, and impatient at the perplexity and delay, he gave the handkerchief and all the money to the mother of the family, saying with trembling accents, "Here, my dear, take it; I believe the Lord designed all for you." Whenever he is spoken of by any of them he is named in terms of more than common endearment.

It could not have been otherwise. He worked only for good. He was earnest and sincere. The great principle of active benevolence governed him in all his acts. I have alluded to the pain with which he saw the white men tempt the poor natives, whom he had partly redeemed, back to their evil life. No one ever wept more bitterly than he did over the wrongs done to the red man. But his sympathies were awake to every thing humane. The facts noted in his diary show his character, and they strike one the more as they contrast themselves with such as Mr. Danforth records side by side with them. Danforth records the dates of earthquakes, ordinations, fasts, shipwrecks, the appearances of comets and their positions, the weather, synods, accidents, and gossip in general. Eliot thanks God that the £12 : 18 : 09 which they raised to buy Edward Stowell out of Turkish captivity made up just the sum needed. He speaks of the attempts made to reduce Southold and Southampton, "because they stand for their liberty;" of the Sabbath School; of "the gracious gift of charity from the friends in Dublin for such as died in the warr;" of his visits to men, indians and whites, in prison, and on the scaffold. Every thing tells of his philanthropy.

In his parish he always declined taking wine, quietly remarking that it was an ancient beverage undoubtedly, but he believed water was an older one. He utterly condemned the filthy use of tobacco. He preached and prayed against wigs and long hair, and censured many fashions of the day as ridiculous. Some of his biographers have set down his sentiments on these matters as well as on war, temperance, and the treatment of the natives, to his "prejudices." But they condemn themselves more than they

censure him. He considered what was just, and thought of the follies of fashion as they indicated and affected character. For himself he saved, that he might be liberal. He never had but one dish at meal. He wore a leathern girdle. Yet, notwithstanding his great private benevolence, with his small salary, he accomplished very costly undertakings.

When he could not preach, at the close of his life, he said to the parish, "I do here give up my salary to the Lord Jesus Christ, and now brethren, you may fix that upon any man that God shall make a pastor." But the Society declined to receive it, saying they deemed his presence necessary, whatever sum was granted for his support.

"Mr. Eliot was peculiarly happy in domestic life. His wife "was an excellent economist, and by her prudent management "enabled him to be generous to his friends and hospitable to "strangers. With a moderate stipend, he educated four sons at "college."

As a preacher, Eliot was very effective and popular. His manner was easy and pleasing, his voice sweet and clear, his style plain, and free from the conceit of the day. He always was earnest and spoke from the fulness of his own feelings.

In a publication of 1654, Eliot is thus noticed:

"Mr. Eliot, Pastor of the Church of Christ at Roxbury, in New England, much honored for his labors in the Lord.

Greate is thy worke in Wildernessee, Oh man,
Young Eliot neere twenty yeares thou hast
In western worlde with mickle toil thy span
Spent well—neere out, and now thy grey hayers grakest
Are by thy Land Lord Christ, who makes use of thee
To feede his flock, and heathen people teach,
In theire owne language, God and Christ, to see:
A Saviour their blind hearts could not reach,
Poore naked children come to lerne God's mind
Before thy face with reverent regard.
Blesse God for thee may theese poore heathen blinde,
That from thy mouth Christ's gospell swete have heard.
Eliot thy name is through the wild woods spread.
In Indian mouths frequents' thy fame, for why?
In sundry shapes the Devilis make them dread:
And now the Lord makes them their wigwam fly,

Rejoice in this, nay rather joy that thou,
Amongst Christs' soldiers hast thy name sure set,
Although small gaine on earth accrew to you,
Yet Christ to crowne will thee to Heaven soone fet.

Yet the “gray haired man” had not “spent his span well-neere out.” For nearly forty years after that was written, did he keep on in his work with the same energy, zeal and activity that he had had when a young man.

There seems to be a fatality about the connection of whites with the red men. It was thought that Eliot was founding a great work. But it failed and ended with him. The very last descendant of the Natick town has gone. His code of laws was condemned by his own friends, from the meanest fawning on power. His college never graduated so many as it took to plan it. His schools soon ceased. His books are rare curiosities.—Even the Bible, to which he trusted to bless millions, and to elevate a race of men, cannot be read by a single man in the whole world. The Indians are driven away thousands of miles from the spot where he believed they would live as civilized men.—Even in his own day he saw his converts melting away under various influences; and now he seems to be esteemed by the world as one of its good men: some, with Everett, associate greatness with his name. Yet even his biographers speak of him as “the good old man,” “the pious heart,” in the pitying tone, oftener than in the true significance of those honorable words, and apply to his labors the eternal test of every thing but truth and nobleness, *cui bono*. Thus weighed, as we have seen, his labors “amount to” nothing. He left a true life.

Yet Eliot was great, in the highest sense. To a heart running over with Christ-like love, to a spirit which, for untiring resolution, the world has never equalled, he added lofty and liberal views. Could he but furnish to a few about him the elements of knowledge, teach them the gospel, open paths for others, make a grammar, write the language, found Indian schools and colleges, print the Bible so that the natives could read it, teach them the benefits of art and industry, organize their society and government, he looked forward with the faith of a prophetic soul, to results which would put to shame all that most of the world’s “great” men have done. He was more than a laborious mission-

ary, more than such as Penn. His works and plans show a mind of the highest order. Results, so called, are a fallacious test of merit. The man must be weighed, independent of his success.

How could Eliot be measured, for instance, with Thomas Dudley. One was a public man, loaded with honors, a rich man, "a zealous defender of the faith." The other went quietly to work, almost alone, spending all he had, encountering danger and earning reproach. In their characters all is contrasted. One was a man of the world. The other was spiritual, living out what he used to say, "Heaven is here."

The traits of character, which strike men most, in Eliot, are his purity and spirituality, his ardor and resolution, his benevolence and humility.* He was a Christian. He was complete and well balanced. About all he said and did, there is that repose which seems to be characteristic of the works of a great soul. In almost his last letter to England, as earnest as ever about the Indian work, with which he is identified, he speaks with perfect calmness of his death as "drawing home." By consent of the world, Eliot has been named an Apostle. "His memory is precious."

He lived nearly opposite Thomas Dudley's, on the other side of the Brook, just back of the spot where Guild hall stands.

He died May 20th, 1690, in his 86th year, and was buried in what was called "the minister's tomb," in the first burial place, a tomb which was built by subscription partly, and to which the families of the ministers had some right.

The following is the record in the book of the first Church, in his own hand.

Mr. John Eliot he came to N. E. in the 9th month, 1631; he left his intended wife in England, to come the next year. He adjoyned to the Church at Boston and there exercised in the absence of Mr. Wilson, the pastor of the Church, who was gone back to England for his wife and family. The next summer, Mr. Wilson returned, and by ye time the Church at Boston was intended to call him to office, his friends were come over, and settled at Rocksbrough, to whom he was first engaged that if he were not called before they came, he was to be joyned to them

whereupon the Church at Rocksbrough called him to be Teacher in the end of the summer, and soon after, he was ordained to the office in the Church. Also, his wife come along with the rest of his friends the same time, and soon after their coming, they were married, viz: in the 8th month, 1632. Hannah, his first born daughter, was born the 17th day of 7th month, Anno, 1633: John, his first-born son, was born 31 of 6th, 1636: Joseph, born 20th, 10th, 1638: Samuel, born 22d of 4th, 1641: Aaron, born 19th of 12th, 1643: Benjamin, 29th of 11th, 1646.

Philip Eliot, the brother of John, came in 1635, freeman in 1636. He was a man of influence in the town, being often selectman. He was feoffee of the school property, commissioner for government of the town, deputy, several years a representative, and for a long time deacon of the church. He died in 1657, the 22d of the 8th month. The church records thus give his character. "He was a man of grace and very faithful, lively, useful and active for God." In the school records, or history, he is not named as teacher, but, from the documents, it appears that he was chosen a teacher of the free school. His property was appraised in 1658 at £S10 : 01 : 10. His will provided that, after the death of his widow Elizabeth, Richard Withington of Dorchester, John Aldis of Dedham, and John Smith of Dedham, should make division of his property in right of their wives. He lived west of Stony River.

John Evans.

Jacob Eliot, senior. In 1661, an inventory was taken of his property, in which he is spoken of as "formerly deceased." It names "Jacob Eliot, jr." "mares and colts at Brantry with Francis Eliot," and a "mare at Sudbury."

Margery Eliot died in 1662, worth £294 : 19 : 0S.

Samuel Finch was made freeman in 1634. His wife was Martha. He lived near Hugh Pritchard.

Mr. Joshua Foote had house and four acres next to Thomas Weld's.

Robert Gamblin, jr. came in 1632, and brought with him John Mayo, the son of his former wife. His wife's name was Eliz-

abeth. His father settled in Concord. He settled on Stony River, just North of Thomas Bell's. The children born to him here were Elizabeth, born June 24, 1634; Joseph, born March 14, 1636; Benjamin, born 1639; Mary, born March 6, 1641. He was made freeman in 1634, and was a person of some weight in town concerns. Gamblin's End, no doubt, took its name from him. One of his daughters married Isaac Chenery.

Mary Gamlin, a maid servant, daughter of Robert Gamlin, senior, came in 1632, and died in 1633.

Arthur Gary, or Gery, (see Cary,) had a house with five acres next to William Heaths. He died in 1666.

William Gary had a homestead of five acres, west of Stony River.

Thomas Garner, or Gardner, married Lucy Smith, 1641, had Andrew, born March 5, 1641; Thomas, born 1645; Abigail, born Feb. 15, 1645, died 1649; Mary, born April 9, 1647; Peter, baptized Sept. 8, 1650. He died July 15, 1659.

"*Our aged Sister*" Gardner, died 1658.

Peter Gardner, or Garner, married Rebecca Groote in 1646; had son Peter, June 24, 1647; Rebecca, baptized Nov. 9, 1647.

Samuel Garner and Lieut. Samuel Garner, are named in the records as slain by the Indians in 1676. Samuel was son of Peter.

Mr. John Gore was freeman in 1637. His son John was born in England, May 23, 1634. Obadiah was born here June 27, 1636, and died, 1646; Abigail, born Aug. 5, 1641, died, 1642; Abigail, baptised May 5, 1643; Hannah, born May 5, 1645; Obadiah, baptised, 1649. His homestead of four acres, was west of Stony River, and bounded on the way leading to the landing place and tide mill. He died in 1657. The children of his who were then living, were John, Mary, Samuel, Abigail and Hannah. John was clerk of the writs in 1632. Governor Gore was of this family.

John Gorton, whose wife was named Mary, died, 1636. He had six acres called the "Wolf's Trapp," east of the Dorchester road, bounded on William Parke's and William Cheney's. His daughter Mary died Aug., 1636. He had Mary, born 1641; Sarah, baptized Jan. 4, 1643; Mary, baptized July 6, 1646.

Daniel Googan had daughter Elizabeth in 1644.

John Graves came in 1633, freeman, 1637. His wife was Judith Alward. They were married in 1635. They had Hannah, born 1636. They brought five children. He died in 1644, leaving Jonathan, John, Mary, and Samuel. The will of John Graves, junior, is recorded in 1646.

Old Mrs. Graves died in 1644, aged 80 years.

Richard Goode married Phebe Hews in 1639. Children, John and Hannah, baptized 1643. Hannah, born 1641; Mary, born June 23, 1644; Phebe, born March 12, 1646; Joseph, born Sep. 21, 1647, died, 1648. He had a homestead of three acres on the Dorchester road.

Thomas Griggs married Mary Green in 1640. His former wife died in 1639. He died in 1646.

Samuel Hagborne, or Hugburne, or Haeburne, had children, Elizabeth, born April 24, 1635; Samuel, born 1637; John, born 1640; Hannah, born Jan. 5, 1642. He lived East of the Street now Roxbury Street. He died in 1642, the 24th of the 11th month. He was a rich man. In his will he provided that ten shillings per annum should be paid to the free schoole of the towne, when they should set one up, out of the neck, then and long afterwards called Hagburne's or Haeburne's neck, and ten shillings out of the house and home lot. His "widow" is named in the Church records.

John Hale. [Name alone.]

Margery Hammond, a maid servant, came in 1632, and was married to John Ruggles.

Hanchet, the same name probably as Hansett, married Elizabeth Perry in 1644. Had son, Thomas, in Oct., 1645; Samuel

died, 1646; Hannah, one born in 1647—another born Oct. 14, 1649, died, 1649.

Robert Harris, married Elizabeth Bosser in 1612, had child Elizabeth, born 1614, and Timothy, baptized July 9, 1650.

William Heath came in 1632, and brought five children, Mary, Isaac, Martha, Peleg, Hannah. He was freeman in 1632-3, and representative to the first general court, and for six years. He died in 1652, an "able, godly and faithful brother." His first wife (and daughter Mary) were named Speare.

Isaac Heath was made freeman in 1636, was representative in 1637-8. An infant child of his died in 1641. His house was west of the road that led from Boston to the meeting house. He was ruling elder, and brother to William. He was one of the chief men in town.

Isaac Heath, (probably a son) was made freeman in 1652, married Mary Davis in 1650, had son, Isaac, born 1655. He lived on Stony River, and had four acres there, bounded West on highway on the hill.

Israel Heath was a representative in 1636-7.

Peleg Heath was freeman in 1652.

William Healey was here in 1647. He had a house and mill lot of three acres, bounded South on the highway, North on Hugh Prichard, (who lived east of the road to Brookline) West on the way to the landing place. Elizabeth was born Nov. 9, 1647; Samuel died 1646.

Ralph Hemingway, or Hemenway, "a man servant," married Elizabeth Hews in 1634, and was made freeman the same year. His daughter Mary died April 4, 1634. He had children, Mary, born May 1, 1635; Samuel, born June, 1636; Ruth, born Sept. 21, 1638; John, born 1641; Joshua, born 1643: Elizabeth, born May 31, 1635; Mary, born April 7, 1647. He lived at the East end of the town. His death is recorded in 1699. He seems to have been active in town affairs.

Joshua Hewes, or Hues, came in 1633, married Mary Goldstone in 1634. He had Joshua, born and died in 1639, and it is said another Joshua in 1639; Mary, born Dec. 29, 1641; Joshua, born 1644.

William Hills, a man servant, came in 1632, freeman in 1634, married Phillis, daughter of Richard Lyman. They removed to Hartford, Conn.

Thomas Hills, a man servant, came in 1633.

George Holmes had a son Nathaniel, born 1639, who was afterwards a representative in 1689, and a daughter Deborah, born and died in 1641; and an infant, in 1642; another Deborah died 1646. His homestead of five acres was North of the way to Dorchester Brook, next to Thomas Pigg's.

Abram How had children, Isaac, born June 24, 1639; Israel, born 1644; Deborah, born Sept. 4, 1641. His wife died 1645. He died in 1683.

Isaac Johnson was made freeman in 1635. In 1636 he married Elizabeth Porter. He had children, Elizabeth, baptized Dec. 25, 1637; John, born Nov. 3, 1639; Joseph, born and died 1645; Mary, born April 24, 1642; Nathaniel, born 1647; Isaac, born 1648. He was a representative, and captain of the artillery company. Captain Johnson and five other captains were killed by the Indians at the taking of fort Narragansett, Dec. 19, 1675.

John Johnson, freeman in 1631. He was generally in public life. He represented this town in the first general court, and for fourteen years afterwards. He was a military man also, and was "appoynted surveyor generall of all ye armyes." The public stores were placed in his house, and it was when that was burnt and blown up that the town records were destroyed. He died Sept. 29, 1659, leaving £660. He kept tavern. Many public meetings were held at Brother Johnson's.

Edward Johnson owned a house and two acres or more joining the clay pits.

Humphrey Johnson married Ellen Cheney in 1642. They had a child, Mehitable, 1644; Martha, Sept. 12, 1647.

Lewis Jones had daughter, Phebe, born 1645, she died 1650.

Thomas Lamb came in 1630, and brought his wife Elizabeth, and two children, Thomas and John. He had also Samuel, born 1630, and baptized at Dorchester; Benjamin, born 1639; Caleb, born 1641; Joshua, born 1642. He lost his wife in 1639, and married Dorothy Harbittle in 1640. His sons went to Springfield and Watertown. He died in 1646, and left £112 : 0S : 01. He had a homestead of eighteen acres, betwixt the meeting house and Stony River, adjoining the lots of Isaac Heath and John Johnson.

John Leavens, or Levinz, came in 1632, freeman in 1634. In 1639 he married Rachel Wright. They had John, born 1640; James, born 1642; Peter and Andrew, born 1644; Peter, one of the twins, died 1644; Rachel, born Aug. 1646. He lived on the Dorchester road, where he had a lot of seven acres and house. He died in 1647, 15th, 9th, "an ancient godly christian." His first wife Elizabeth died Oct. 10, 1638.

William Lewis came over in 1630, and was a proprietor of Cambridge and admitted freeman in 1632, but returned to England and was married there. He had two sons born in England, John, born Nov. 1, 1635; Christopher, born 1636. Lydia was born here 1640; Josiah, born 1641. He lived next to William Heath's.

William Lyon came in 1635, married Sarah Ruggles in 1646. John was born 1647, April 10; Thomas, baptized Aug. 8, 1648; Samuel, June 10, 1650.

Richard Lyman, freeman in 1633, came in 1631, and brought Phillis, Richard, Sarah and John. "He was an ancient christian, but weak. He went to Conectic和平, and met great affliction for going near winter," lost his cattle, &c. He died in 1640.

John Mathew had children, Gertham, born 1641; Elizabeth, born 1643. He is said to have removed to Springfield, and died in 1684. "Being convict of notorious drunkenness and not holding remorse, he was excommunicated."

Robert Mason, his wife was buried in 1637.

John Mayo, son of Robert Gamblin's wife by a former husband, came in 1632, "but a child." He married Hannah Graves. His sister was "a very gracious maiden."

John Mayes had a house and lot between Thomas Bells and Robert Gamblins, on Stony River.

Philip Meadows married Elizabeth Ingulden in 1641. They had a child, Hannah, born 1642.

Thomas Meakings married Elizabeth Talston. She died in 1650. The same year, Sister Meakings, the old woman, mother to brother Meakings, died. Thomas had daughter Hannah, born March 13, 1647.

Mr. John Miller, a preacher, came to this country in 1637. His daughter Mehitable was born here in 1638, and Susannah in 1648. He went afterwards to Rowley, where he was minister, and held various offices. He died in 1663, at Groton.

Isaac Morell was born in 1588, and came out in 1632; he was freeman in 1632-3. He had the following children here, viz: Isaac, born Nov. 27, 1632, died Jan. 31, 1633; Hannah, born Sept. 12, 1636; Abram, born 1640. Elizabeth his daughter died in May, 1638. Sarah, a daughter of his, married Davis, and died in 1648. He had two houses and two forges. In 1720, one of these belonged to Samuel Stevens, his great grand son. He died in 1661. His will names his children Catharine (Smith,) and the wife of Daniel Bruer.

James Morgaine married Margery Hill in 1640. His son John was baptized Sept. 30, 1645. Hannah, born July 18, 1642. In 1651 he was here.

Abraham Newell came in 1634, and brought with him Ruth, Grace, Abraham, John, Isaac and Jacob. One of his daughters married William Toy. He died in 1672, at the age of ninety-one.

Robert Onion. A child of his died in 1642. His wife, Mary, died 4th, 2d mo., 1643.

Edmund Parker married Elizabeth How in 1647.

Nicholas Parker, with Ann, his wife, came in 1633 and brought Mary and Nicholas: Joanna was born in 1635. They removed to Boston.

William Parker had children, Theodore, born July 26th, 1637; Hannah, born August 28, 1639, died 1646; John, born June 30, 1645.

Deacon William Parke came in 1630: "was one of the first in the Church at Rocksborough." He afterwards married Martha Holgrave, of Salem. Martha was born May 2, 1641; Sarah, baptized Nov. 19, 1643; John, a son of his, died in 1646, not a year old; Deborah died in 1649, the 14th of 6th month. He lived on the North side of the road to Dorchester. He was representative of the town for thirty-three years, often selectman, and a man of influence. "He was a man of pregnant understanding and useful in his place." He died in 1685.

Giles Pason, or Payson, came in 1635, married Elizabeth Dowell in 1637. They had children—Elizabeth, born in 1639, and died, 1639; Samuel, born Nov. 7, 1641; Elizabeth, born Feb. 14, 1644; Sarah, born July 16, 1648. He was a man who held town offices often. He died in 1688. His homestead of five acres was on the Dorchester road. He was deacon.

Edward Payson, a man servant, married Ann Parke in 1640. She died in 1641, and, the next year, he married Mary Eliot.—His children were Marah, born Sept. 22, 1641; John, born June 11, 1643; Jonathan, born Dec. 19, 1644; Ann, born April 26, 1646; Joanna, born 1649. He had afterwards a son Edward, a clergyman of Rowley, whose descendants are numerous.

Joseph Patching married Elizabeth Ingulden in 1642.

Christopher Peake, freeman in 1635, married Dorcas French in 1636. They had Jonathan, born Oct. 17, 1637, Dorcas, born 1639; Hannah, born Jan. 25, 1642; Joseph, born Feb. 12, 1644. He died in 1666. An infant died 1647.

Richard Peacock had Samuel in 1639; Caleb, March 1, 1641. He died at Boston in 1691.

William Perkins lost a son William in 1639. Another of the same name was born in 1641.

John Perry was freeman in 1633. His son John was born in 1639. He died in 1642. His heirs occupied his place of two acres on Heath's Lane, on the South side, and East of the highway leading from it. Besides John, he had Elizabeth, born Jan. 25th, 1647; Samuel, born March 1, 1640.

Robert Pepper married Elizabeth Johnson, March 14, 1642. She died in 1643. He was made freeman in 1643, and was at Springfield as early as 1645. His children were Elizabeth, born May 25, 1645; John, born April 8, 1647; Joseph, born March 18th, 1649. His homestead of two acres was West of Stony River. He died in 1682. In 1675, Robert Pepper was captured by the Indians on his way to Northfield.

John Pettit. [Only his name occurs.]

Thomas Pigge was here in 1634, and made freeman that year. His wife was named Martha. They had a daughter Martha in 1642. He died at Dedham in 1644. His homestead of three acres was on Dorchester Brook, between land of George Holmes and Ralph Hemingway. His children named in his will, are Thomas, John, Henry, Saray, Mathew, Mary.

Christopher Pickett married Elizabeth Stowe in 1647.

John Pierpont was son of John, who came from England, and settled in Ipswich. He had five children, John, who died without issue; James, called in an old agreement, "a student in ye liberall arts," who was a preacher, and settled in New Haven; Joseph, who had no children; Ebenezer; Benjamin, who died without children; and Experience. A daughter Thankful was born Nov. 26, 1649, and died Dec. 16, 1649. John was grantee of the will in 1655, and died in 1682, at the age of 64. He probably came to Roxbury about the year 1648, when he bought John Stowe's place on the hill.

Edward Porter came in 1636, and brought with him John, about three years old, and William, about one year. His daughter Elizabeth was born Dec. 25, 1637; Hannah, born October 18, 1639; Mary, born 1642; Joseph, born 1644; Deborah, born April 26, 1646. Had homestead of thirty acres.

William Potter married Judith Graves in 1616.

John Polly died in 1690. His homestead of eighteen acres was on the way to Beare Marsh. He had twins, Mary, and Sarah, born June 2, 1650.

Valentine Prentice "came to this land in the year 1631, and joined the church in 1632. He brought but one child, his son John, and buried another at sea. He lived a godly life, and went through much affliction by bodily infirmity, and died, leaving a good cup of gentleness behind him." His wife Alice, after his death, married John Watson.

William Pynchon, commonly called the founder of Roxbury, came in 1630, and was one of the first foundation of the church. He brought with him his wife, who died soon after they came, and his children Ann, Mary, John, and Margaret. After some years he married Mrs. Frances Samsford of Dorchester, a grave matron of the church. When so many went to plant Conecticot, he also went with others, and settled at a place called Agawam. Mr. Pinchin, as he is called in the account, went to the "Conec-tico" to better his estate by trading with the Indians, and they engaged particularly in the beaver trade, till the "merchants increased so many that it became little worth, by reason of their out buying one another, which caused them to live on husbandry." He was dismissed to the Winsor church, till they should form a church themselves. This was in 1636.

"Afterwards he wrote a dialogue concerning justification which was printed anno 1650, stiled the meritorious price, a book full of errors and weakness and some Heresy, which the general court of Massachusetts condemned to be burnt, and appointed Mr. Norton, the teacher at Ipswich, to refute the errors contained therein." It is said by a clergyman of this day who seems to endorse the judgment of the court, that "the grand error of this book consisted in regarding the sufferings of Christ as merely 'trials of his obedience,' and of course it was the first heretical work on the Atonement that was written in this country." The great and general court, to show they had not forgotten the lessons taught them in England, and as if they were a body clerical, drew up and passed a very long and virulent Protest, "to sat-

isfy all men that the court did utterly decline and detest it as erroneous and dangerous." They ordered the book to be burned by the executioner in the market place immediately after Lecture, (the time when they used to hang men,) summoned Pynchon to appear, and promised to "proceed with" him if he did not retract and give full satisfaction by another book to be printed here and in England. He did make some explanation or retraction in May, 1651 and he appeared before the court again in the fall of that year. But the court suspended its sentence, and Pynchon, probably fearing what might come from them, returned to England. He well knew what it was to encounter heresy-haters of the school of Dudley. The colony had furnished him some lessons. He fled for safety from their persecution to the place whence persecution had driven them.

He died in England, at Wraisbury, in October, 1662, aged 72 or 74.

Pynchon was highly esteemed at the time the colony came out. He was chosen assistant in 1628. He was one of the most influential men in settling the colony. He was at one time its Treasurer, and was esteemed for his piety, learning, integrity and ability.

His daughter Anna married Henry Smith, son to Mrs. Samford by a former husband, "a wise and godly young man," who went to Agawam. Margaret married captain William Davis. Mary married Mr. Edward Holyoke, son of Mr. Holyoke of Lynn, "Mr. Pynchon's antient friend."

I can find no trace of the place of Mr. Pynchon's residence.

Thomas Rawlings came with the first company in 1630. He brought his wife Mary, and his children, Thomas, Mary, Joan, Nathaniel and John. He removed to Scituate.

John Remington, had lot on the Brookline road.

Edward Riggs, freeman in 1634, married Elizabeth Rooke in 1635; she was buried October, 1635. Lydia was buried in August, 1633; Elizabeth, buried May, 1634, and John in October, 1634. The death of Elizabeth, wife of Edward Riggs, is recorded in 1669.

Thomas Roone married Hannah Rowe, April 15, 1644.

John Roberts came in 1636 and brought his wife Elizabeth, his aged mother and his children, Thomas, Edward, Eliza, Margery, Jane, Alice, Lidia, Ruth and Debora. "He was one of the first fruits of Wales." He died in 1650. "Old mother Roberts," the Welchwoman, died in 1646, aged one hundred and three.

John Ruggles, or Ruggells, a shoe-maker, aged 44, and his wife Barbara, aged 30, came in the Hopewell, in 1635, in the month of April. "He joined the Church soon after his coming. He was a lively Christian, known to many of the Church in Old England, when they met socially together." He was made freeman in 1637. He brought his son with him. In the list of passengers, there are named John Ruggles, aged 2, and John Ruggles, aged 10. One of them was probably the son of Thomas. John lived beyond Stony River, on the Brookline road. His wife died 11th mo., 1636. He died 6th, 8th mo., 1664. He left three sons, John, Thomas and Samuel. His estate was £343.

Thomas Ruggles, an elder brother of John, came in 1637, with Mary, his wife. He was made freeman in 1639. "They were both children of a godly father. He was as well known as his brother." He brought over with him his children, Sarah and Samuel. His first born child died in England. His second, named John, was brought out as a servant to Philip Eliot.—"Thomas had a great sickness the first year, but God recovered him." He died in 1644, "a Godly brother."

John Ruggles, "the son of Thomas," married Abigail Crafts in 1650, January 24, died Sept. 15, 1658. He had sons John, Thomas and Samuel.

Samuel Ruggles, another son of Thomas, and brother of the preceding, had two or three acres on Pond hill. He married Hannah Fowles in 1657. He was a representative of the town. His wife Hannah and two children died in 1669.

John Ruggles, had a son John; his wife was Mary; he was brother in law to Edward Bridges. One John Ruggles was freeman in 1632.

John Scarboro was freeman in 1640. An infant of his named John, died in 1642. Hannah, born Dec. 3, 1643. He had also

Samuel, born Jan. Jan. 20, 1645. He was slain the 4th of the 9th month, 1646, "charging a great gunnee."

Robert Seaver, freeman in 1637, married Elizabeth Allard in 1634. He had children, Shubael, born Jan. 31, 1639; Caleb, born 1641; Joshua, born 1641; and Nathaniel, baptized Jan. 8, 1645. His wife died in 1656. He died in 1682. His home-stead was on the River.

Edmund Sheffield married Mary Woody in 1644. John was born in 1644.

John Smith married Catharine Morrell in 1647.

Abraham Smith.

Francis Smith. Andrew, his son, died in 1639. He had a house and three and an half acres towards Dorchester.

Robert Starkweather. Elizabeth was baptized in 1643; Lydia, born June 23, 1644.

Martin Stebbins married Jane Green in 1639. His daughter Hannah was born in 1640; Mary, born Feb. 1, 1642; Nathaniel, born March 22, 1644.

John Stebbins married Ann Munke in 1644. "She was so violent of passion, that she offered violence to her husband, which being of such infamy she was cast out of church."

John Stowe brought his wife Elizabeth and six children, Thomas, Elizabeth, John, Nathaniel, Samuel, Thankful. He was made freeman in 1634, and was a representative in 1639. His wife died in 1638. His son Samuel graduated at Harvard in 1645. He died in 1643, "an old Kentish man."

John Stonehard, (or Stonnard) died in 1649. He was here in 1645, when he made a mortgage of his house and lands, which was discharged, in the margin of the record, in 1646.

Thomas Stowe married Mary Gragg in 1639. In 1648 he had removed to Concord. He owned two houses and sold them to John Pierpont for £110.

Hugh Thomas had a place on the road leading to Brookline.

Thomas Thorne. His children, Desire and Truth, were baptized March 22, 1644.

Philip Tory married Mary Scarboro in 1647. Joseph was born July 2, 1649.

John Totman. His son Jabesh was born Nov. 19, 1641. His house was on the highway leading to the pond, beyond William Curtis'.

William Toy married Grace Newell in 1644.

John Trumble, freeman in 1640, probably went to Rowley.

John Turner had a daughter Elizabeth in 1647. Goodwife Turner died 8th 7th mo. 1647.

William Vassaile was a gentleman of good circumstances in England, and one of the assistants. He came out first in the Lion, in 1630, but returned to England and came back—and settled in Scituate, where he owned an estate known as Belle Neck. He again returned to England, but came back in 1635, in the Blessing, to this country, and from thence he went to Barbadoes, where he died. He brought with him in 1635, his wife Anna, and Judith, Francis, John, Margaret and Mary.—Though a member of the Church, he is said to have been opposed to the ways of our Churches, and “a busy and factious spirit.” Just before Vassaile went to England in 1646, Rev. Mr. Cotton preached at the Thursday Lecture in Boston, and said if any person should carry any writings or complaints against the people of God, to England, it would be as Jonas in the ship, and advised shipmasters, in case any storms should arise, to search and see if they had not such in some trunk, or somewhere, and if they found any to cast it overboard. A storm did arise, and an old woman applied to Vassaile to see if he had any Jonas, and he told her he had only a petition of people to Parliament that they might enjoy their liberties as English subjects. She insisted on finding the Jonas, and was at last shown a copy of a petition presented to Court at Boston, and threw it overboard. But it is said the storm did not abate as was reported. They had storms after, and the genuine petition was not thrown over, but a mere copy.

Samuel Wakeman came in 1631. He was one of the first foundation of the church. His only child died at sea on the voyage hither.

Thomas Waterman lost his wife Ann in 1641. He died in 1676.

Dorcas Walker died in 1640.

John Watson, married Alice Prentis, widow of Valentine Prentiss, in 1634. They had children, John, born January, 1634; Joshua, born Aug. 1637, died 1639; Dorcas, born 1639; Caleb, born 1641; Mary, born May 2, 1643. Farmer supposes he may have removed to Cambridge, but it was more probably his son who went there. He died in Roxbury in 1693.

Mr. Thomas Welde, or Weld, the first pastor of the first church, received the degree A. B. at Trinity College in Cambridge University in 1613, and A. M. in 1618. He arrived in this country June 5th, 1632, in the *William and Frances*. He had been a minister at Sterling, Essex, England. He was chosen pastor of the first church. After many importunings and days of humiliation by those of Boston and Roxbury, to seek the Lord for Mr. Weld's disposing, the advice of the Plymouth people being taken, he resolved to set down at Roxbury, and entered on his duties in July, 1632. He is sometimes named as colleague to Mr. Eliot, and settled afterwards. But he was first settled. In the list of ministers Master Weld is Pastor, Master Eliot, Teacher. The duties of Pastor were, "to exhort and to rule. The teachers were to instruct in knowledge and also to rule." "Many were esteemed excellent teachers whom they would not invest with the pastoral care."

No account of the first pastor is given in the church records. Mr. Weld, however, took a conspicuous part in the affairs of the day. It is said that he was amongst the most active and bitter in the cruel persecution of Anne Hutchinson. In 1637, she was committed to his custody. He was one of the most influential men at that period, and was, of course, looked to for his position and learning. No doubt his own honest opinions and principles led him to take an active part in the religious controversies. It was a time when men made a boast of their own bigotry and intolerance. But it is hard to conceive how men of his stamp

should so soon have forgotten why they came to this country, or how they could ever have been guilty of offering violence to others for difference of opinion, unless there be in human nature a proneness to retaliation. But the censures that belong to the time must not be visited upon the man, except in so far as he, being above others, ought the more to have been above their errors and follies. The Massachusetts colony has on its early history a stain, which, more than any other, all would erase. But there does not appear to have been any thing else that should be deemed a blot on the character of Mr. Weld.

The church prospered under the united labor of Mr. Weld and Eliot.

In 1640-1, the colony thought advisable to have agents in England, and they chose three clergymen to go, Hugh Peters, Mr. Weld, and Mr. Hibbins, of Boston. "The governor moved the church for him, and, after some time of consideration, they freely yielded." He went by way of Newfoundland, where he preached to the seamen on the Island, and got a passage from that Island to England in a fishing vessel.

In 1646, Weld was dismissed from his agency, but he did not return to New England. He was afterwards settled as minister at Gateshead. He went to Ireland with Lord Forbes, but returned again to England. He is named amongst the ministers ejected in 1662. The time of his death is uncertain.

Mr. Weld published, in 1664, "a short story of the Rise, Reign and Ruin of the Antinomians, Familists and Libertines, that infected the churches of New England." He was the author of some other tracts. He aided Eliot and Mather in the New England version of the Psalms.

Whilst in Roxbury, Mr. Weld lived East of the Town street. In Eliot's letters to England we find him soliciting aid to enable him to purchase Weld's library, from which it may be inferred that he was well supplied with literary tools.

Mr. Weld's children were John, who was a minister in England; Edmund, who graduated at Harvard in 1650; Thomas, who married Dorothy Whiting in 1650, and was made freeman in 1654, chosen clerk of the writs in 1666, and was, several years, a representative, and a man of influence in town. Mr. Weld may have had other children.

The children of his son Thomas, through whom the family here traces its descent, were Samuel, who died in 1653; Thomas, born 1653; Samuel, born 1655; John, born 1657, died 1686; Edmund, born 1659; Daniel; Dorothy; Joseph; and Margaret. Thomas owned the Training Field.

Joseph Weld, was made freeman in 1636. He was brother to the first minister. His son Edmund was born July 14th, 1636. His wife Elizabeth died in 1638. In 1639, he married Barbary Clap. They had children, Sarah, baptized Dec. 21, 1640; Daniel, born Sept. 18, 1642, and graduated at Harvard College, 1661, studied divinity, and died at Salem; Joseph, baptized and died in 1645; Marah, born 1645: Thomas died Sept. 9, 1649. He had other children.

Joseph Weld was captain, representative from 1636, for five years. He was a rich man and kept store on the street. His property was valued at £202S: 11: 03. He died the 8th of 7th month, 1646. His widow married Anthony Stoddard of Boston. Sarah married John Ffranck of Boston, and Marah married Comfort Starr.

John Weld, was born in England, Oct. 28, 1623, and came to New England in 1638. He was made freeman in 1650. He was son of the preceding, and had a brother Edward. He married Margaret Bowen in 1647. His son Joseph was born June 6, 1649, and died when only seventeen days old; another child of the same name was baptized Sept. 13, 1650. His house was next to Robert Seaver's land, bounded on the brook and the highway to Bare Marsh. He died Sept. 20, 1691.

Daniel Weld was admitted freeman in 1641. He was admitted to our Church in 1651, being recommended from the Church at Braintree. His wife Alice died at Braintree in 1647. In 1654, he was chosen by the town "to record births and burials," and in 1654, clerk of the writs. He had a son Benjamin in 1655. A daughter of his was born at Braintree in 1643. He settled at first on the Street, where he had a lot of three quarters of an acre on the East side of the Street, next to the Training field, between Richard Woody's and Thomas Weld's, but he af-

terwards bought a place of John Rawson, near Stony River Bridge, where he died July 22, 1666, at the age of 81.

His will, which was executed but a few days before his death, names his wife Ann, Joseph and Bethial, also Timothy Hyde, a child of his wife.

Daniel Weld was Teacher of the School.

Laurence Whittamore came with his wife, in the Hopewell, in April, 1635, freeman 1637. His wife died 13th of the 12th month, 1642. He died the 18th of 7th month, 1644, "an antient Christian of 80 years of age." I find no other trace of him, save in connection with the Free School, to which he gave all his estate, which is now very valuable.

Robert Williams, who is said to have been of Welch origin, came from Norwich, England, and was admitted freeman in 1638. His wife was named Elizabeth. They had a son Isaac, born Sept. 1, 1638; and Stephen, born Nov. 28, 1640. Another son, Samuel, who was afterwards deacon, was born before, in England. Thomas was born afterwards. Robert, it is said, is the "common ancestor of the divines, civilians and warriors of this name who have honored the country of their birth." His homestead of five acres was towards Dorchester. Some of his estate remained in the hands of his descendants till 1826. Robert Williams was one of the most influential men in town affairs.

Hannah Wilson died 12th of 9th, 1645.

Thomas Willson came 4th month, 1633, and brought children, Humphrey, Samuel, Joshua. Debora was born 1644, and Lidea in 1636. "He was a familist afterwards, but repented." He removed from Roxbury.

Nathaniel Wilson married Hannah Crafts in 1644. They had twins, Hannah and Mary, in 1647.

Edward White had son Zattariah, born 1642; Samuel, born Feb. 27th, 1644.

Richard Woody, freeman 1642, married Frances Dexter in 1646. His son Thomas died in 1650. His house was next the

training place, between Mr. Eliot's and Daniel Weld's. He died in 1658.

John Woody died in 1650.

Nicholas Woody had twins, Mary and Sarah, born Dec. 26th, 1642.

Thomas Woodford, man servant, came in 1632, married Mary Blatt, maid servant, who came out the same year. They removed to Hartford, Conn.

Nearly all the original emigrants to this country, had gone by the year 1700.

In 1646, "died *Egbor*, an Indian who had lived ten years with the English, and could read."

The same year, died "*Nan*, Mr. Weld's captive Indian, he was hopeful."

CHAPTER X.

General View of the Town.

Having thus noticed the first generation of the inhabitants of the town, let us see what was the general appearance of the town in those early days. Though there is no account of the first year or two, it is easy to imagine what it must have been during that time. The first settlement was upon the bay which lies to the south of Boston neck, and which was long known as Roxbury Bay.

No record is preserved of the first laying out of the town. There probably was no allotment of lands to the very first comers. After that, the lands were surveyed and set out regularly.

In 1633, three years after the first arrival, we have this description of the town ;

" A mile from this town, (Dorchester) lieth Roxberry, which is " a fair and handsome country-town, the inhabitants of it being " all very rich. This town lieth upon the main, so that it is well " wooded and watered, having a clear and fresh brook running " through the town, up which, although there come no alewives, " yet there is great store of smelts and therefore it is called " Smelt Brook. A quarter of a mile to the north side of the " town is another river, called Stony River, upon which is built a " water mill. Here is good ground for corn and meadow for cat- " tle. Up westward from the town it is something rocky; " whence it hath the name of Roxberry. The inhabitants have

"fair houses, store of cattle, impaled corn-fields, and fruitful gardens. Here is no harbor for ships, because the town is seated "in the bottom of a shallow bay, which is made by the neck of "land on which Boston is built; so that they can transport all "their goods from the ships in boats from Boston, which is the "nearest harbor."

The first buildings were probably upon what was then called and is still known as the Towne Streete, or Roxbury Street. It was near a good stream of water. The neck, with a bay on each side, was a favorable position for defence.

The dwellings gradually extended to the point ; across the brook, and towards Dorchester, and up in the direction of Warren and Walnut streets ; and round, by the old road over the hill by the first church, to the mill on Stony river, and on to Muddy river ; and further up into the centre of the town, towards Dedham, and into the country between Dorchester and Dedham roads. The other streets, then most frequented, such as the road to Gamblin's End, Que-necticot lane, that to the mill at the great pond, have now become quite retired. Some, like that from the Plain towards Brookline, West of the great hill, have long been closed.

In those days the highways were let for pasturage, by the year. For many years, a point on the street was known as "Boston Gates." The way "leading to the landing place," was fenced across to keep in the cattle. A pair of bars stood at the entrance of the way to the "Calves Pasture," which is now a great highway towards Dorchester, and also the road leading to Bare marsh, and Rocky swamp. Indeed, I believe that was the case with all the roads in town.

The town used to fix the rent by vote at the annual town meeting, and the constables collected it.

In 1635, a law was passed that no person should live beyond half a mile from the meeting house.

The following petition, which was made before 1643, indicates that most were within that distance, which was proper for defence.

The humble petition of some of ye inhabitants of Roxbury, to this honored Court.

Whereas, it has pleased this honord court to make a wholesome law for this country, that none should build above half a mile from ye meeting house, and we partly out of ye necessity of the situation of our town, wh is so narrow, and inlarged but one way, and partly out of ignorance of ye law, have builded somewhat farder than is by this law allowd, among such neighbours as were to be built before this law was maide, we doe humbly petition ye favor of this honord court that sd action might not be offensive, but yt wee might have allowans to continue the sd habitations, wh we cannot possibly alter without removing from ye town, there being noe place neare ye meeting howse to receive us. And thus entreating your favor, we leave you to the guidans of the blessed God, and rest Your humble petitioners,

Ralph

Jasper Gun,

Gary

Robert Seaver,

Abraham How,

John Tatman.

Considering ye necessity of the request of these brethren, we who have the disposeing of the towne affairs doe joyne wh them to make this humble request to this honord court.

Thomas Lambe,

Joseph Weld,

John Johnson,

William Perkins,

John Stow.

No order appears on this petition. It is not known when the law was repealed, or that it ever was. It

is certain that, within a very few years, there were many who lived more than the prescribed distance from the church.

From the beginning, the chief roads in the town seem to have been regularly laid out, though very many of the highways in the town were ways of necessity, and formed as convenience required.

In 1652, the five men with a committee of three more were appointed for setting and staking out highways, with full powers to settle all matters concerning them.

In 1656, “the same day for stakeing out of all the hiewayes, in towne, there was a committee chosen and fully impowered by the same, to settle matters, concerning all hiewayes, according to the towns act when the land was laid out.”

1658. Griffin Crafts had “leave to set up a gate on Muddy River lane to keepe off the presse of cattle.”

From 1650 to 1662, several cases show that not only the breadth and direction, but even the very existence of some of the highways had become questionable.

By a town law, each man was entitled to a highway to his own house.

In 1661, the town let the “feede of the lane to the landing place to Robert Pierrepoynt, for fower shillings per annum, provided none of the inhabitants are to be prohibited to lett their cattle feede as they goe to and fro for clay, or upon other just occasions, they feeding only in the lane, and whilst they are there necessarily employed, and in the cart, and not otherwise.”

The town passed various acts to have the highways examined, but without effect till in 1663, it appointed five men, and "for their encouragement" gave them four shillings a man for this service, and laid them under a penalty of two pounds ten shillings if they did not finish the work by the first of January next. Accordingly a survey was had, and report at length was made that year, which is the one that is to be examined concerning the highways in existence at that time.

Amongst the roads four rods wide, were that to Muddy River, (Washington street;) Quenecticote Lane, (Perkins street;) the road from Heath's Lane towards Dedham, (Centre street;) the road from John Stebbin's orchard, by Edward Bugby's, to the end of the great lots next Gamblin's End, and so to Rocky Swamp; the way to the great lots and fresh meadow, (Walnut street;) the way to Brantry, (Warren street;) from Hugburne's Corner to Boston, and that from Eliot's Corner to Dorchester Brook, (Dudley street and Eustis street.)

Those that were two rods, were that from Pierpont's to the landing place, (Parker street, East of Brookline road;) that from Mrs. Remington's, back of Ruggles and Eliot, to Dedham Highway, (Parker street,) over the Hill; that by Peleg Heath's into Dedham highway, by Jacob Newell's; that from Elder Heath's by Stony River, to Gamblin's End, (School street;) that from Gamblin's End to the Pond lots, (Boylston street;) from John Leavin's heirs to Dead Swamp; from the way that leads from the Boston road by the burying place to the road

from Roxbury to Dorchester, (Eustis street;) from the Training Place, next Dorchester road, down to the Salt Panks, and that landing place, (Davis st. ;) from Giles Payson's to Robert William's and into Brantley Way; from Mr. Adam's to the mills; and the way to Baker's Mill; and the way to Gravelly Point, (Ruggles street.)

It is needless to speak of the religious character of the people. As for the education of the town, we have already seen that ample provision was made for it. Most of the people were of good, and some of them of eminent families and of considerable cultivation. Roxbury sent many to Harvard College.— Though the space of time does not seem very long that has elapsed, one is surprised, in the old lists, to find how few books they had. And yet, education may have been as well attained, for comparison of our times with those of the ancients, might almost lead to the conclusion that sound learning decreased with the multiplicity of books. Thus Thomas Dudley, who was a vast reader, (*helo librorum*) had in his study less than fifty volumes. Amongst them were Livius, Camdeni Annales, Abstract of the Penal Statutes, Peirce Plowman, Apology of the Prince of Orange, Cotton's bloody tenets washed, Cotton's holynesse of Church members and Commentary on the Commandments, &c.

Daniel Weld, a “schollar,” had in Bibles and other Divinity Books, £4.

It has already been remarked that the people were wealthy, and some account has been given of various estates. It must be borne in mind, however, that

estimates are not to be made by the standard of the present day. As late as “1678, in New York, which then had less than three hundred and fifty houses, a merchant worth £1000 or £500, was deemed a good substantial merchant, and a planter worth half that sum, was accounted rich.” Judged by the mark of that day, Roxbury had a great number of very opulent citizens.

In 1654, the town is thus described: “situated be-
“tween Boston and Dorchester, being well watered
“with coole and pleasant Springs issuing forth the
“Rocky-hills, and with small Freshets, watering the
“Vallies of this fertill Towne, whose forme is some-
“what like a wedge double pointed, entering be-
“tweene the two foure named Townes, filled with a
“laborious people, whose labours the Lord hath so
“blest, that, in the roome of dismal swamps and
“tearing bushes, they have very goodly Fruit-trees,
“fruitfull fields and gardens, their Heard of Cows,
“Oxen and other young Cattell of that kind about
“350 and dwelling houses near upon 120. Their
“Streetes are large, and some fayre howses, yet have
“they built their Howse for Church-assembly desti-
“tute and unbeautified with other buildings. The
“church of Christ is here increased to about 120
“persons,” &c.

The emigration to New England ceased almost entirely about 1640. Though a few came over from the old countries after that time, yet most of the new settlers in Roxbury, came from other parts of this country.

Some of the original residents removed to other places, as did many of their descendants. Several towns were founded by Roxbury citizens.

Mann, in his Annals of Dedham, states that "the original founders of Dedham came from Watertown and Roxbury," in 1635.

In 1636, the time of the emigration to the Connecticut, a colony "from Roxbury (the principal of whom were Mr. William Pynchon, and one John Bur, a carpenter,) settled, at least laid the foundation of a plantation, called by the Indians, Agawam, but named by the English afterwards Springfield, in remembrance of Mr. Pynchon, who had his mansion house at a town of that name, near Chelmsford, in Essex." Many went to various towns in Connecticut and Western Massachusetts, where there are many of their descendants.

"In 1667, liberty was granted for erecting a new plantation or township, at a place about thirty or forty miles West from Roxbury called Mendon, and peopled by some that removed from thence. There was another like grant the same year at Brookfield, a commodious place for entertainment of travellers, betwixt the Massachusetts and Connecticut, situate about twenty-five miles from Springfield, towards Boston; the liberty had been granted before in 1660, but it was renewed this year, six or seven families being settled there, the grantees having forfeited their first grant." "These two last named villages were erected in an unhappy hour, for before ten years were expired, they were utterly ruined and destroyed

by the Indians, and not one stick left standing of any building erected there."

In Niles' history of the Indian and French wars, it is said "Deserted Mendon was this same winter (1674) laid in ashes."

In 1683, the town accepted the grant, which was made to them that year, of a tract seven miles square, at Quatosset, in the country of the Nipmucks. This was, soon after, called New Roxbury, and is now the Town of *Woodstock*, in the North-east part of the State of Connecticut, near Dudley, in Massachusetts. Some of the localities in Woodstock still bear the old names of places in Roxbury. This township was bounded by Woodward and Gaffeny's line, and was afterwards found to be in Connecticut.

The first settlers of Woodstock were, as has been remarked, all from Roxbury, and the records of the foundation, settlement, titles, division, and the first settlers of the place are preserved, very full and minute, in Roxbury. But the history cannot be given here.

In 1668, *Worcester* was granted to Daniel Gookin and others.

Oxford, then "a tract eight miles square in the Nipmug country," was granted to Joseph Dudley and others in 1682.

Woodstock was named from "its nearness to Oxford, for the sake of queen Elizabeth, and the notable meetings that have been held at the place bearing that name in England."

In 1686, several native Indians conveyed to Joshua Lamb, Nathaniel Paige, Andrew Gardner, Benjamin

Gamblin, John Curtis, Richard Draper, Samuel Ruggles and Ralph Bradish, "a tract of land eight miles square near the English town of Wooster." This is the present town of *Hardwicke*. The original deed is still preserved in Roxbury. The price paid was £20.

Dudley, in this state, was granted to and named for governor Joseph Dudley. He got also the Indian title.

Ancient plans, letters from these towns, deeds, &c. are found in Roxbury.

Besides those towns which were founded and settled by Roxbury, others had some of their chief settlers from Roxbury; such as Scituate, Braintree, Newbury, and several others in Massachusetts and Connecticut.

Thus Roxbury was not only abundantly prosperous herself, but was the worthy parent of a very respectable and somewhat numerous progeny, of towns.

